its authority and credit. Authority and credit sufficient it hath from its very front, and preface, *vers.* 13. *Thus saith the Lord.* It is here redoubled: *Saith the Lord.*

Hath the *Lord* said it, and shall he not doe it? Hath he spoken it, and shall he not accomplish it? The *Lord, Iehouah*, the strength of *Israel* is not as man, that he should lie; nor as the sonne of man, that he should repent. All his *words*, yea all the *tittles of all his words*, are *Yea* and *Amen*. Heauen and earth shal passe, before one iot, or one tittle of Gods Word shall scape vnfulfilled. *Iehouah*, the *Lord* saith, whatsoeuer our Prophet *Amos* hath here denounced against the *Ammonites*. It is the *Lord* that saith it: *Amos* is but the *Lords* Minister; the Words are the *Lords*. Whence we may take this Doctrine;

The Author of holy Scripture is neither man, nor Angell, nor any other creature, how excellent soeuer, but only the liuing and immortall God.

This truth may likewise be grounded vpon the Preface to the ensuing Prophecy: And therefore (sith my houre is almost spent, and your attention well nigh tired) I put off the handling of this doctrine, till God giue me opportunity to speake againe vnto you. Meane time, let this which hath beene deliuered vnto you, *Non meis viribus, sed Christi misericordiâ*, not by any strength of mine, but by the mercy of our *Lord Iesus Christ*, serue for the expolition of this first Chapter.

1 Tim. 1. 17.

Vnto the King eternall, immortall, inuisible, the only wise God, three persons, Father, Sonne, and Holy Ghost, *be honour and glory for euer, and euer.* Amen.

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FINIS.

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FINIS.

A COMMEN-TARIE, OR EXPOSITION VPON THE SECOND Chapter of the Prophecie of AMOS.

Deliuered

In xxi. Sermons in the Pariſh Church of MEYSEY-HAMPTON in the Dioceſſe of GLOCESTER.

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BY

Sebaſtian Benefield Doctor of Diuinitie, and Profeſſor for the Lady MARGARET in the Vniuerſitie of OXFORD.

IAMES 4. 8.

Draw nigh to God, and he will draw nigh to you.

LONDON,
Printed by EDWARD GRIFFIN for IOHN PARKER, and are to be ſold in Paules Church-yard at the ſigne of the three Pigeons. 1629.

682 ; 06

TO THE RIGHT REVEREND FATHER

in God, and my very good Lord,

IOHN by the diuine prouidence, *L. Bishop of* London.

Right Reuerend
&
Honourable,



Once more I make bold to present vnto your HONOR *a testimonie of my most humble obseruance. It is an* Exposition *of the* second Chapter *of the Prophecie of* Amos. *My labours vpon the* first *it pleased your Lordship heretofore fauourably to accept and patronize. If these vpon the* second *may find the like entertainement, they haue their end. The beames of that splendour of goodnesse in* you, *which long since*

haue ſhined vpon many *in this* Vniuerſitie, *and* me *among the reſt, me-thinkes I ſtill behold. How can I then but in memorie thereof, offer vp to your Honourable Name ſome Sacrifice of thankeſgiuing? This is the beſt I haue at this time. Receiue it, my good Lord, ſuch as it is, the ſincere token of a thankefull heart. God Almightie, who hath made you an eminent, and an honourable* pillar *here in his* Church militant, *for the comfort of his people, giue you herein many dayes full of honour and comfort, and reward you with a Crowne of neuer-fading glory in his* Church triumphant. *From my ſtudie in Chriſt Church in* Oxford. *Februarie* 14. 1619.

Your Lordſhips in all
dutie and ſeruice,

SEBASTIAN BENEFIELD.

A COMMENTARIE VPON THE SECOND Chapter of AMOS, deliuered in XXI. Lectures.

THE FIRST LECTVRE.

AMOS 2. 1, 2, 3.

1. *Thus ſaith the Lord; for three tranſgreſſions of* Moab, *and for foure, I will not turne to it, becauſe it burnt the bones of the King of* Edom *into lime.*
2. *Therefore will I ſend a fire vpon* Moab, *and it ſhall deuoure the pallaces of* Kirioth, *and* Moab *ſhall dye with tumult, with ſhouting, and with the ſound of a trumpet.*
3. *And I will cut off the Iudge out of the midſt thereof; and will ſlay all the Princes thereof with him; ſaith the Lord.*

HOw grieuous a burden *ſinne* is, you may well perceiue, by the heauy puniſhments, which God layeth vpon the committers of *ſinne*. Good ſtore of examples the firſt chapter of this prophecie hath yeelded vnto you. The *Syrians*, the *Philiſtines*, the *Tyrians*, the *Edomites*, and the *Ammonites* haue for their ſinnes bin ſeuerally repayed with vengeance from Heauen; the fire of the wrath of God hath ſeized vpon them, and deuoured them; their

Cities are become desolate; their memorie is perished from off the earth. As it is befallen them, so it befalleth the *Moabites* also: against whom *Amos* in the beginning of this second chapter directeth his prophecie: and to the same purpose, whereto the prophecies of the former Chapter were directed.

[a] See my sixth Lecture vpon Amos 1.

The [a] reasons why *Amos*, sent of purpose with a message to the *Israelites*, doth first prophecie against the *Syrians*, the *Philistins*, the *Tyrians*, the *Edomites*, the *Ammonites*, and the *Moabites*, all forreine nations, are three.

1. That he might be the more patiently heard of his countrymen, the *Israelites*. The *Israelites* seeing their Prophet *Amos* so sharpe against the *Syrians*, and other their enemies, could not but with more quiet heare him, when he should prophecie against them also. *Consolatio quædam est afflictio inimici:* Some comfort it is to a distressed naturall man, to see his enemie in distresse likewise.

2. That they might haue no cause to wonder, if God should at any time come against them in vengeance, seeing that he would not spare the *Syrians*, and other their neighbor countries, though they were destitute of the light of Gods word, and ignorant of his will.

3. That they might the more tremble at the words of this prophecie, when they should see the *Syrians* and other Nations afflicted, and tormented according to the heinousnes of their iniquities.

Here might the *Israelites* thus haue argued: Will not God spare the *Syrians*, the *Philistines*, the *Tyrians*, the *Edomites*, the *Ammonites*, the *Moabites*? Then out of doubt he will not spare vs. They silly people neuer knew the holy will of God, and yet shall they be so seuerely punished? How then shall we escape; who knowing Gods holy will, haue contemned it?

You see now, why *Amos* sent with a message to the Ten Tribes of *Israel*, doth first prophecie against foreine Nations. In the last place are the *Moabites*. This prophecie against the *Moabites*, *Tremellius* and *Iunius* in their translation

tion of the *Bible*, do add to the first Chapter, as a part of it. But sith the *Hebrew* text so diuides it not, I will not follow them: but will expound it, as belonging to the second Chapter.

The words then which I haue read vnto you, are the burden of *Moab*; a heauy prophecie against *Moab*. And doe conteine three generall parts.

1. A preface, vers. the 1. *Thus saith the Lord.*
2. A prophecie, vers. the 1. *For three transgressions of Moab* &c.
3. A conclusion, vers. the 5. *Saith the Lord.*

The preface, and conclusion, doe giue authoritie to the prophecie; whereby we learne that the words here spoken by *Amos*, are not the words of *Amos*, but the words of the euerliuing *GOD*.

The prophecie consisteth of foure parts.

1. The generall accusation of *Moab*. *For three transgressions of Moab, and for foure.*
2. The Lords protestation against them: *I will not turne to it.*
3. The declaration of that grieuous sinne, whereby they so highly offended God: *Because they burnt the bones of the King of Edom into lime.* vers. 1.
4. A commination, or denuntiation of such punishment, as should be laid vpon them for their sins. *vers.* 2. & 3.

This punishment is set downe,

1. In a generalitie: *Therefore will I send a fire vpon Moab, and it shall deuoure the pallaces of Kurioth.*
2. More especially: Where I obserue,
   1. The manner of the punishment, as that it should come vpon them with feare, trouble, and astonishment: *And Moab shall dye with tumult, with shouting, and with the sound of a trumpet.*
   2. The extent of it. None might escape it: neither Prince, nor King. For thus saith the *Lord*, *vers.*

the 3. *I will cut off the Iudge*, (the King) *out of the middeſt thereof, and will ſlay all the Princes thereof with him*.

Thus haue you the Analyſis, reſolution, or diuiſion of my Text. Returne we now to the Preface: *Thus ſaith the Lord*; whoſe name in my Text is *Iehovah*.

Sundry are the *Names* of *God* in holy Scripture; by which albeit the *ſubſtance of God* cannot aptly, and clearely be defined, yet they ſerue vs thus farre; to bring vs to ſome further knowledge of *God*, then otherwiſe we ſhould haue. Theſe Names of *God* are obſerued by ancient Diuines to be of two ſorts, Negatiue, and Affirmatiue.

The negatiue Names of *God*, are *Vncreated*, *Incorporeall*, *Inuiſible*, *Incorruptible*, *Infinite*, and ſuch like: and theſe deſcribe not, what *God* is; but what he is not; and doe euidently declare vnto vs, that he is *bonum quoddam excellentiſſimum*, ſome moſt excellent *Good*, free from all imperfection of any creature.

The affirmatiue Names of *God*, are aſcribed vnto him either eſſentially, or by way of relation, or by a Metaphor. The Names of *God* aſcribed vnto him eſſentially, are either proper to him alone, or common to others alſo. Among the eſſentiall Names of *God*, proper to him alone, is *Iehovah*, the Name of *God* in my Text. His other eſſentiall Names communicable vnto others, as to men, doe yet belong vnto *God*, either *modo excellentiæ*, by an excellencie: or *modo cauſæ independentis*; as he is the primarie cauſe of all things. By an excellencie, *God* is ſaid to bee *Good*, *Iuſt*, *Wiſe*, *Mighty*, *Holy*, *Mercifull*: and as he is the primarie cauſe of all things, ſo is he called a *Creator*, a *Redeemer*, and hath other like appellations.

Now the affirmatiue Names of *God*, aſcribed vnto him by way of relation, are the Names of the *Trinitie*, in which there is no σύγχυσις, no cõmeation, no vnion; each perſon hath his proper name. *Father*, *Son*, & *Holy Ghoſt*. The other affirmatiue Names of God aſcribed vnto him by a metaphor, are affirmed of him either *per ἀνθρωποπάθειαν*, that

euery

euery man may vnderſtand what they meane: as when *God* is ſaid to be *Angrie*; or *per ἀναλογίαν*, by analogie or ſimilitude, as when *God* is called a *Lyon*, a *Stone*, a *Riuer*.

Of theſe many Names of *God*, now repeated vnto you, his moſt proper Name is his Name in my Text: his Name *Iehouah*, a Name that cannot be attributed to any creature in the world, no not by an analogie, or ſimilitude. It is the honourableſt Name belonging to the great God of Heauen. I might ſpend much time about it, would I apply my ſelfe to the curioſity of the [b] *Cabaliſts*, and *Rabbins*.

They ſay it is *nomen ἀνεκφώνητον*, a name not to be pronounced, not to be taken within polluted lips: they call it *nomen tetragrammaton*, a name of foure letters *κατ' ἐξοχήν*, by an excellency: for as much as the Name of *God* * in all tongues, and languages generally conſiſteth of foure letters: and they obſerue theſe foure letters in *Hebrew* to bee *letters of reſt*, to ſignifie vnto vs, that the reſt, repoſe, and tranquillitie of all the Creatures in the world, is in *God* alone: they teach, that it is a powerfull name for the working of miracles, and that by it *Chriſt*, and *Moſes* haue done great wonders. But theſe their braine-ſicke, ſuperſtitious, and blaſphemous inventions, my tongue ſhall not enlarge. Yet thus much I ſay of this Name, that there is a ſecret in it. It is plaine *Exod.* 6. 3. There thus ſaith the *Lord* vnto *Moſes*: *I appeared vnto Abraham, to Iſaac, and to Iacob, by the name of a ſtrong, omnipotent, and all-ſufficient God, but by my name IEHOVAH was I not knowne to them.* This ſecret I haue heretofore vnfolded vnto you after this manner.

This great name of *God*, this name *Iehouah*; firſt it importeth the eternitie of Gods eſſence in himſelfe, that he is *yeſterday*, and *to day*, and *the ſame for euer*; *which was, which is*, and *which is to come*.

Secondly, it noteth the exiſtence and perfection of all

[b] See my third Lecture vpon Amos 1.

* *Abrah. Broſio in feſto Circumc. Dom. Conc.* 3 *Dei nomen ſignificat quaternarius, ea ratione, quia fere omnibus, nomen Dei Quadriliterũ Latinis* Deus, *Græcis* Θεὸς, *Italis* Idio, *Germanis* Goth, *Polonis & Illyrijs* Bogh, *Gallis* Dieu, *Hiſpanis* Dios, *Hebræis* יהוה *Joh. Gerhard lor. Theol. Tom.* 1. *de Natura Dei* §. 26. *Obſeruant nonnulli appellationem* Dei *eſſe omnibus fere populis quadriliterum. Sic Hebræis* יהוה אדני אהיה *Aſſyrijs* Adad, *Æthiopibus* אמלב *Perſis* Syph: *Ægyptijs* Sevech: *Magis* Ορσι: *Arabibus* Alla: *Illyricis* Bogi: *Græcis* Θεὸς: *Turcis* ἀγδί: *Hetruſcis* ἔσαρ: *Latinis* Deus: *Hiſpanis* Dios: *Italis* Idio: *Gallis* Dieu: *Germanis* Gott: *Populis noui orbis* Zimi: *Vide P. Gregor. lib.* 6. *Syn. art. mirab. c.* 2.

things in *God*, as from whom all creatures in the world haue their life, motion, and being. *God* is the being of all his creatures; not that they are the ſame, that he is, but becauſe *of him*, and *in him*, and *by him are all things*.

Thirdly, it is the *Memoriall* of God vnto all ages, as himſelfe calls it. *Exod.*3.15. The *Memoriall* of his faithfulnes, his truth, and his conſtancie in the performance of his promiſes. And therefore whenſoeuer in any of the Prophets God promiſeth, or threatneth, any great matter, to aſſure vs of the moſt certaine euent of ſuch his promiſe, or threatning, he adds vnto it his name *Iehovah*: as here in my text: *Thus ſaith Iehovah.*

Iehovah.] The ſtrength of *Iſrael*: who is not as man, that he ſhould lye, nor as the ſonne of man that he ſhould repent. Wicked *Balaam* is driuen to confeſſe as much, *Num.*23.19. and there proceedeth by way of queſtion; *Hath the Lord ſaid, and ſhall he not doe it? Hath he ſpoken and ſhall he not accompliſh it?* *Samuel* with boldnes tells *Saul*, 1.*Sam.*15.29. that the *Lord*, who is *the ſtrength of Iſrael will not lye nor repent*; and he giues this reaſon of it: *For he is not a man that he ſhould repent.* All his words, yea all the titles of all his words are *Yea*, and *Amen*, ſo firmely ratified, that they cannot be altered; ſo ſtanding immutable, that they cannot be changed. Our Sauiour *Chriſt* giues record herevnto. *Matth.*24.35. *Cœlum & terra præteribunt.* Heauen and Earth ſhall paſſe away; but Gods words, they ſhall not paſſe away. The graſſe withereth, ſaith the Prophet *Eſay cap.*40.8. *The graſſe withereth, and the flower fadeth, but the word of our God ſhall ſtand for euer.*

Thus are we by this name *Iehovah* led to the conſideration of the truth of God. Gods *truth* is his eſſentiall proprietie, whereby he is moſt free from all ſhew or ſhadow of falſhood. This his truth is eminent *in himſelfe*, in *his workes*, and *in his words*. *In himſelfe*, two manner of wayes. 1. In reſpect of his eſſence, whereby he truly is. 2. Foraſmuch as he is the Idea, type, and patterne of all the *truth* that is in any creature.

Now

Now concerning the workes of God, they all are *Truth*: whether they be *Internall*, or *Externall*. His *Internall workes* are either *personall*, or *essentiall*: and both nothing but *truth*. For his personall workes: the *Father* doth *truly beget* the *Sonne*, the *Sonne* is *truly begotten* of the *Father*: and the *holy Ghost* doth *truly proceed* from the *Father* and the *Sonne*: the like must we say of his *essentiall workes*; Whatsoeuer God hath decreed, he hath *truly* decreed it, and doth *truly* execute it.

Besides these *Internall workes* of God, some *workes* of his are called in the Schooles *Externall*. Such are the creation of the world, the conseruation of the same, the gouernment of the Church, the couenant with the faithfull, and the like, in all which, most constant is the *truth* of God.

As the *truth* of God is eminent *in himselfe*, and *in his workes*, so also is it eminent *in his words*. This hath but now, bin prooued vnto you by the confession of *Balaam*, by the asseueration of *Samuel*, by the record of the Prophet *Esay*, and of our Sauiour *Iesus Christ*. I shut vp this doctrine of the *truth* of God, with the words of the blessed Apostle S. *Paul*, *Rom.* 3. 3. *Let God be true, and euery man a lyar.*

Now let vs see what vses may be made of this doctrine.

Is it true?

Is God *truth* in himselfe, in his works and in his words?

Hereby may euery childe of God among vs be well assured, that our faith in God the *Father*, in *Christ* his *Sonne*, and in the holy *Ghost*, proceeding from the *Father*, and the *Sonne*, is most true and most certaine: and cannot by any meanes be deceiued it selfe, or deceiue vs? For it is grounded, and supported, vpon, and by the words of him, who onely is the *true* God, yea *truth* it selfe: who hath *truly* sayd concerning vs, and all other, who beleeue in *Christ*, that he hath [c] loued vs [*] before the foundation of the world, hath chosen vs to eternall life; for our better atteining whereof, he hath [d] sent into the world his owne *Sonne* in the similitude of sinfull flesh; [e] made of a woman, and made vnder the Law, that by his [f] *blood* we might be cleansed from all sinne,

[c] *Rom.* 8. 37. [*] *Ephes.* 1. 4. [d] *Rom.* 8. 3. [e] *Galat.* 4. 4. [f] 1. *Iohn* 1. 7.

g *Rom.* 5. 9. sinne, and g iustifyed in the sight of God: that by his holy
h 1. *Pet.* 1. 3. spirit we might be h regenerated, gouerned, defended from our enemies; and at that great day, the day of the resurrection of all flesh, we may both bodie and soule be brought into the full possession of eternall life.

Which being so, what remaineth on our parts, but that we abide constantly in our holy faith, and perseuere therein, euen vnto the end? Without perseuerance our faith will not auaile vs. For not euery one, but such onely as are *marked in their foreheads* with the letter *Tau*, with the note of perfection, and perseuerance, shall enter the inheritance of the blessed. *Ezech.* 9 4. And not euery one, but *he* onely, that *endureth to the end shall be saued.* Matth. 10. 22. And not euery one, but he onely which is *faithfull vnto death*, shall receiue the *crowne of life.* Reuel. 2. 10.

Let the *dog returne to his vomit*, and the *washed sow to her wallowing in the mire*, as the Prouerbs are. 2. *Pet.* 2. 22. But let vs hold fast our holy faith, till it shall please God to call vs to make our finall account, how we haue spent the dayes of our Pilgrimage in this present world. So shall he, that is
i *Reuel.* 3. 7. holy, and true; who hath i the key of *Dauid*, which openeth and no man shutteth; which shutteth, and no man openeth; open vnto vs the gates of *Ierusalem*, which is aboue, and giue vs full fruition of euerlasting happinesse.

Thus haue you the first vse of my first doctrine, touching the truth of God. My doctrine was:

God is truth in himselfe, in his workes, and in his words.

The first vse concerneth our faith in *Christ*, and our perseuerance therein. A second followeth.

It appertaineth to thankesgiuing. For if our saluation, and eternall life doe depend vpon the knowledge of the heauenly *truth*; and God brings none to the knowledge of this *truth* but his elect, and chosen people; how great thankes ought we to giue vnto God, not onely for choosing vs, but also for making it knowne vnto vs by the reuelation of his *truth*, that we are his chosen people. For he hath not onely imprinted in the vs image of that *truth*,

which

which is eternall in himselfe; but also daily bringeth vs to such a measure of knowledge of that his heauenly *truth* wherein consisteth our saluation, that we may be saued.

What greater benefit can there be vnto vs, then this? What more ample testimonie of his eternall good will to vs? For this benefit, that is, for the knowledge of Gods heauenly *truth*, the blessed Apostle St *Paul* neuer ceased to giue thanks vnto God. I thanke God (saith he 1. *Tim.* 1, 12.) *I thanke him, who hath made me strong, that is, Christ Iesus our Lord: for he counted me faithfull, and put me in his service;* When *before I was a blasphemer, and a persecuter, and an oppressor, but I was receiued to mercy.* From this his thankefull heart proceeded those his words, *Phil.* 3. 8. Doubtlesse, *I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be but* σκύβαλα, euen *dung, that I might winne Christ.*

St *Pauls* charitie was not confined within the Temple of his owne bodie; others had a tast thereof. As the *Corinthians*; to whom in his first Epistle, cap. 1. ver. 4. he thus manifesteth his affection: *I thanke my God alwayes on your behalfe, for the grace of God which is giuen you in Iesus Christ, that in all things ye are made rich in him, in all kind of speech, and in all knowledge.* I thanke my God alwayes on your behalfe, not for your riches, for your honors, for your large possessions, for your flourishing cittie, but for the grace of God, which is giuen you in *Iesus Christ* for your free vocation, for your faith, for your reconciliation, for your iustification, for your regeneration, for your hope of eternall saluation, for the preaching of the word of God among you, and for your knowledge of the truth thereof.

The knowledge of this truth of God, farre surpasseth all the treasures of this corruptible world. Shall not we then poure out our soules in thankfulnes before almightie God, for bestowing vpon vs so gracious a blessing, as is *this knowledge of the truth of God*? Let vs with the spirit of blessed *Paul*, account all things which haue beene, or are gainefull

to

to vs in this preſent world, to be but loſſe and dung in reſpect of *this knowledge of Gods holy truth*, forasmuch as hereby we may winne *Chriſt*. Thus haue you the ſecond vſe of my doctrine. My doctrine was:

God is truth in himſelfe, in his workes, and in his words.

The ſecond vſe concerneth our thankeſgiuing for *the knowledge of Gods truth*. The third tendeth to our imitation.

Is it true? Is God *truth in himſelfe, in his workes, and in his words?* Why ſtriue we not with all the faculties, and powers of our ſoules to repreſent our God in *truth*? He in the beginning, in the firſt man, in our forefather *Adam*, created and made vs in his owne image, after his owne likeneſſe. *Gen.* 1. 26. Then was man inueſted with glorious roabes, with immortalitie, with vnderſtanding, with freedome of will: then was he perfectly good, and chaſt, and pure, and iuſt, and true: Whatſoeuer might appertaine to happines, or holineſſe, he then had it. For God created him ſo like vnto himſelfe in perfect happines, and holineſſe; that he might in ſome ſort beare about with him the image of the great and glorious *God* of Heauen.

But alas, our firſt Parent continued not long in that his firſt eſtate, of puritie, innocencie, and integritie; by his fall he loſt vs, that his precious Iewell, which, (had he ſtood faſt) would haue beene vnto vs a chaine of gold about our neckes; yea, as it is called *Pſal.* 8. 5. *A crowne of honor, and glorie.* But by his fall we are become miſerable, and vnholy, and wicked, and vncleane, and falſe; as vnlike to God, as *darkeneſſe* is to *light*, and *Hell* is to *Heauen*.

In this eſtate of ſinne, and death, we all lay wallowing, till God of his owne vnſpeakeable mercy, and goodneſſe raiſed vs vp by his grace to a better ſtate; a ſtate of regeneration, and ſaluation; wherein all we whoſe names are written in the Regiſter of the elect, and choſen children of *God*, muſt ſpend the remainder and reſidue of the dayes of our pilgrimage in this world. In this ſtate wee muſt not ſtand at one ſtay, but muſt alwayes be growing vpward. We muſt day by day endeuour to encreaſe our ſpirituall

ſtrength

ſtrength, and change our Chriſtian infancie with a ripe and conſtant age; and adde grace to grace, till we become perfect men in *Chriſt*.

To vs, now in the ſtate of regeneration belongeth the exhortation of God vnto the children of *Iſraell*. Leuit. 11. 44. *Be ye holy, for I am holy*: And that of *Chriſt* to his auditors vpon the Mount, *Matth.* 5. 48. *Be ye perfect, as your Father which is in heauen is perfect*: or as it is in St *Luke*. Chap. 6. 36. *Be ye mercifull, as your Father alſo is merciful*. By which places we are not exhorted to a perfection of ſupererogation, as *Monkes* would haue it, nor to a perfect and abſolute fulfilling of the Law; for that is impoſſible, ſo long as wee carry about vs theſe veſſels of corruption: witneſſe St *Paul Rom.* 8. 3. But all that we are exhorted to, is, that we would do our beſt endeuours to reſemble our God, and to be like vnto him, in holineſſe, in perfection, in mercifulneſſe. *Be holy, as God is holy: be perfect, as God is perfect; be mercifull, as God is mercifull; non abſoluta æqualitate, ſed ſimilitudine*: not abſolutely, and equally, *holy, perfect*, and *mercifull*, as God is, but by a ſimilitude. God is our *Father*: and will not we his children, like good children, ſtriue to be accomodated and fitted to our *Fathers* vertues?

Beloued, let vs apply our ſelues to this imitation of our heauenly *Father*, to be *holy*, as *he is holy*; to be *perfect*, as *he is perfect*; to be *mercifull*, as *he is mercifull*; and for my preſent purpoſe, *to be true*, as *he is true*.

To this laſt we may thus be led. God is our Creator; and he is the *God of truth*. Pſal. 31. 5. Chriſt is our Redeemer, and *he is Truth*. *Ioh.* 14. 6. We are renued by the *holy Ghoſt*, and he is the *ſpirit of Truth*. *Ioh.* 16. 13. We liue in the boſome of the Church; and ſhe is the *pillar and ground of Truth* 1. *Tim.* 3. 15. Thus liuing, we are *taught by the word of truth*. *Coloſ.* 1. 5. And are brought to *the knowledge of the Truth*. 1. *Tim.* 2. 4. And are *ſanctified by Truth*. *Ioh.* 17. 17. Adde hereto, that we are commaunded euery one to *ſpeake the Truth*, *Epheſ.* 4. 25. And ſhall we doe our beſt to reſemble God *in Truth*? To be *true* as he is *true*? Dearely beloued,

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ſith we are the children of *Truth* (for *God is Truth*, and his children we are) let vs walke, as it becometh the *children of Truth*: let *Truth* be in our thoughts, in our words, in our workes: in all our wayes.

What ſhall I more ſay to this poynt, but exhort you in St *Paules* words, *Epheſ.* 4. 25. That ye would caſt off lying, and ſpeake euery man the *truth* to his neighbour. For as much as the *Lord will deſtroy all ſuch as ſpeake lies.* This you know by the fift *Pſalme*, ver. the 6. But how will he deſtroy them? It is anſwered. *Reuel.* 21. 8. *All lyars ſhall haue their part in the lake, which burneth with fire and brimſtone.* Thus haue you the third vſe of my doctrine. My doctrine was:

God is truth in himſelfe, in his workes, and in his words.

The third vſe is, our holy imitation of God in *truth.*

There is yet a fourth vſe of this doctrine of the *truth* of *God.* It ſerues for a redargution, or reproofe of ſuch as deny *God*, and his *truth.* Deny *God*, and his *truth*? Can there be any, endued with a reaſonable ſoule, ſo voyd of vnderſtanding? Yes. There is a generation of men monſtrouſly miſhapen in the powers of the ſoule, who ſpare not to break the cords of Religion aſunder, and to caſt her yoke from them. They dare auouch with thoſe in *Tullie*, *Totam de Dijs immortalibus opinionem fictam eſſe ab hominibus ſapientibus reipub. cauſâ, vt quos ratio non poſſet, eos ad officium religio duceret*: judging the ſeruice of God to be a meere deuiſe of man, for the better gouernment of the Common-wealth; wherein inferiors, ſith they will not be ruled by *reaſon*, muſt be ordered by *religion.*

Tell ſuch of the *Scriptures*, you may as well vrge them with *Lucians* narrations: tell them of *repentance*, they caſt it behind them: tell them of *faith*, they regard it not. Speake to them of *baptiſme*, they hold it of no greater price, then the waſhing of their hands. Let them heare of the *Reſurrection*, this feeds them with many a merry conceit. They thinke pleaſantly with themſelues, what manner of bodies they ſhall haue at that day, of what proportion and ſtature their bodies ſhall be; whether their nayles, and haire ſhall

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riſe againe. Impious wretches, thus they make a ſcoffe at *God* and *religion*: whom, were they vſed according to their deſerts, the Preachers ſhould pronounce, and the Prince proclaime the fouleſt leapers, that euer yet ſore ranne vpon; very worthy to bee excluded the hoaſt, and to haue their habitation alone: yea to be exiled the land, and to bee expelled from nature it ſelfe, which ſo vnnaturally they ſtriue to bring to naught. I ſay no more againſt them; but leaue them to the *God of truth*, whom they haue denied, that he in due time may repay them home with vengeance.

Thus farre am I guided by my firſt doctrine, grounded vpon this eſſentiall name of *God*, his name *Iehouah*: importing his *truth* in himſelfe, in his workes, and in his words: *Thus ſaith Iehouah.*

Thus ſaith the Lord] Is not this the propheſie of *Amos*? Are not all the words of this propheſie, chap. 1. 1. called *the words of Amos the heardſman*? What then meaneth this phraſe, *Thus ſaith the Lord*? As Almighty God in olde time ſpake to our Fathers by *the mouth of Moſes*, Exod 4. 12. So did hee in ſucceeding ages ſpeake vnto them by *the mouth of other his Prophets*, *Luke* 1. 70. Heereto S. *Peter* beareth record, 2. *Epiſt.* 1. 20. *Know this*, ſaith he, *that no propheſie in the Scripture is of any priuate motion*; and he giues the reaſon heereof, *verſe* 21. For, *the propheſie in old time, came not by the will of man, but holy men of God ſpake, as they were mooued by the holy Ghoſt.* Hence ſprang thoſe vſuall and familiar ſpeeches in the bookes of the Prophets: *The word of the Lord came vnto me*; *The Lord God hath ſpoken*, and this in my Text: *Thus ſayth the Lord.*

This *Lord*, who thus ſpake in old time by his Prophets, did in fulneſſe of time, when he ſent to conſummate, and perfect the worke of mans redemption, ſpeake by his bleſſed Euangeliſts and Apoſtles. This appeareth by the faithfull promiſe made vnto them, *Matth.* 10. 19. *Take no thought how, or what yee ſhall ſpeake: It is not yee that ſpeake, but the Spirit of your Father, that ſpeaketh in you.* It muſt ſtand euer true, what is recorded 2 *Tim.* 3. 16. *The whole*

Scripture

Scripture is giuen by inſpiration of God. The whole Scripture, and euery parcell of it, hath inward witneſſe from the Spirit, which is the author of all truth. Sweet then is the harmony, conſent and agreement of all the Prophets, Euangeliſts, and Apoſtles, from the firſt vnto the laſt. Not one of them ſpake one word of a naturall man, in all their miniſteries: the words which they ſpake, were the words of him that ſent them: they ſpake not of themſelues; God ſpake in them. Whenſoeuer were the time, whatſoeuer were the meanes, whoſoeuer were the man, whereſoeuer were the place, whatſoeuer were the people, the words were the Lords. Hence ariſeth this doctrine:

The Author of holy Scripture is neither man nor Angell, nor any other creature, how excellent ſoeuer, but onely the liuing and immortall God.

This truth is euident, by this which I haue but now deliured. For if *God* in old time ſpake to our *Fathers*, by the mouth of *Moſes*, if *God* ſpake by other his Prophets, if *God* ſpake by the Euangeliſts and Apoſtles, if all Scripture be inſpired of God; then it well followeth; that *God is the author of Scripture*: and therefore not *man*, nor *Angell, nor any other creature, how excellent ſoeuer.* I can but point at the vſes of this doctrine.

The firſt vſe is redargution. Is the *liuing and immortall God the author of holy Scripture?* Heere are all they to bee reproued, who doe vilifie and debaſe the *ſacred Scriptures*, and eſteeme not of them, as of *the word of God.* Such are they, who bearing in their fore-heads, the ſtampe of *Chriſtians*, haue notwithſtanding giuen their names to that *Antichriſt of Rome*, and the *now-falſe Church* there. They ſhame not to affirme, that, ſetting aſide the authority of that *Church*, and her head the *Pope*, the *Scripture* is no better, then a [l] doubtfull, vncertaine and leaden rule, then a [m] matter of debate, then [n] dead inke, then [o] inken diuinity, then a [p] noſe of wax, then a [r] booke of diſcord, then a [ſ] dumbe Iudge, then [t] *Æſops* fables.

Impious wretches; had they not wip'd all ſhame from their

l *Colloq Wormst.*
m *Colloq. Ratiſbon.*
n *Ludouic. Maioranus.*
o *Eskius.*
p *Pighius.*
r *Colloq. Worm.*
ſ *Pighius.*
t *Hoſius. Gretſer.*
Heereof ſee my ſecond Lecture vpon *Amos* 1.

their faces, they would neuer haue layd such load of disgraces vpon Gods holy word. Their Cardinall *Hosius* stayes not heere, he proceedes a degree further. He coynes a distinction of Scripture, as its vsed by them selues, whom he calleth Catholikes, and as by vs, whom hee calleth Heretikes. His words are in the end of his third book against *Brentius* his *Prolegomena*. The Scripture, *quomodo profertur à Catholicis verbum est Dei, quomodo profertur ab Hereticis verbum est Diabols*, as it is alledged by vs, so must it bee, forsooth, the *word of the Deuill*, but as by them, so onely shall it be *the word of God*. Blasphemous Cardinall, hee marcheth not alone. [u] *Telenus* tels mee of a champion of that side, as farre forward as he, who saith; *Melius consultum fuisse Ecclesiæ, si nulla vnquam extitisset Scriptura*, that, had there neuer beene any *Scripture*, the *Church* had beene better prouided for, then now it is. *Sedens in cœlis ridet*: there's a God in heauen, that hath these wicked impes in derision: vpon whom, for their taunts, contumelies, and reproches against his sacred word, hee will one day poure out his full viols of wrath: then will he crush them with his scepter of iron, and breake them in pieces like potters vessels. You haue the first vse. A second followeth.

[u] *Syntagm. Disput. Sedan. loc. 2. De origine sacræ Scripturæ §. 32. pag. 17.*

Is the *liuing and immortall God the author of holy Scripture?* Heere then is a lesson for vs, whom God hat set a part to be *Preachers*, and Expounders of his will. We must handle his *sacred Scripture*, as his *holy word*: wee must euer come vnto you, as my Prophet heere did to the *Israelites*, with *Thus saith the Lord*, in our mouthes. We may not speake either the imagination of our owne braines, or the vaine perswasions of our own hearts. We must sincerely preach vnto you, Gods gracious word without all corruption, or deprauing of the same. To this S. *Peter* will exhorteth vs in his 1. Epist. and chap. 4. 11. *If any man speake, let him speake as the word of God.* For if *wee*, yea if *an Angell from Heauen* shall preach otherwise vnto you, then from the Lords owne mouth, speaking in his holy word, *ἀνάθεμα ἔστω*: let him be accursed; let him behold in execration.

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The third vſe of this doctrine, is peculiar vnto you (Beloued) who are auditors and hearers of the word. Is *the liuing and immortall God the author of holy Scripture?* Then (Beloued) it is your part to heare vs with attention, and reuerence, whenſoeuer wee ſtand before you, to expound Gods holy Scripture. *S. Paul* commendeth the *Theſſalonians*, Epiſt. 1. chap. 2. 13. For that whenſoeuer *they receiued of the Apoſtles of Chriſt, the word of the preaching of God, they receiued it not as the word of men, but as it was indeede, the word of God.* In like ſort, if you receiue it, it will *ſaue your ſoules.* It is *able ſo to doe.* S. *Iames* ſhall bee your pledge, chap. 1. 21. Receiue it therefore with meekneſſe, that by it your ſoules may liue.

God ſpake vnto *Iſrael* in a viſion by night, and ſayd *Gen.* 46. 2. *Iaacob, Iaacob. Iaacob* anſwered, I am heere. He was preſt and ready with all reuerent attention, to heare what his God would ſay vnto him, and to follow the ſame with all faithfull obedience. Such readineſſe well becommeth euery childe of God at this day in the Church, where God ſpeaketh. Thus muſt hee thinke within himſelfe. It is thine ordinance, ô *Lord*, by thy word preached to inſtruct me, concerning thy holy will. I am heere, *Lord*, in all humble feare, to heare thy bleſſed pleaſure, what this day thou wilt put into the mouth of the Preacher to deliuer vnto me, I am heere, ſpeake on, *Lord*, thy ſeruant heareth. If a Prince of this world, or ſome great man ſhall ſpeake vnto you, you will attend, and giue eare vnto him with all diligence; how much more then ought yee ſo to doe, when the King of Heauen, and Lord of the Earth, the liuing and immortall God, calleth vpon you by his Miniſters?

What remaineth but that you ſuffer a word of Exhortation. It ſhall bee ſhort: in *S. Pauls* words, *Coloſſ.* 3. 16. Holy and beloued, as the elect of God, *let the word of God dwell plenteouſly in you in all wiſdome.* This word of God, it is his moſt royall and celeſtiall Teſtament, it is the oracle of his heauenly Sanctuarie, it is the only key vnto

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vs of his reuealed counsels; it is milke from his sacred breasts, the earnest and pledge of his fauor to his Church, the light of our feete, the ioy of our hearts, the breath of our nostrils, the pillar of our faith, the anchor of our hope, the ground of our loue, the euidence of our future blessednes.

Let this word of God dwell plenteously in you in all wisdom. So shall your wayes by it be clensed, and your selues made cleane. Yet a very litle while, & he that shall come, will come, & will not tarry, euen our *Lord Iesus Christ*, who finding your wayes clensed, and your selues made cleane by his sacred word, will in his due time translate you from this valley of teares, into *Ierusalem* which is aboue, the most glorious Citie of God. There shall this corruptible put on incorruption, and our mortalitie shall be swallowed vp of life.

Euen so be it.

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THE II. LECTVRE.

AMOS 2. 1, 2, 3.

Thus ſaith the Lord; for three tranſgreſſions of Moab, *and for foure, I will not turne to it, becauſe it burnt the bones of the King of* Edom *into lime.*

Therefore will I ſend a fire vpon Moab, *and it ſhall devoure the pallaces of* Kirioth, *and* Moab *ſhall dye with tumult, with ſhouting, and with the ſound of a trumpet.*

And I will cut off the Iudge out of the midſt thereof; and will ſlay all the Princes thereof with him; ſaith the Lord.

IN the former Sermon I handled the Preface. The Prophecie is now to be ſpoken vnto. The firſt part therein is: The accuſation of *Moab*; in theſe words; *For three tranſgreſſions of* Moab, *and for foure.*] Where we are to conſider,

§1. Who are accuſed.
§2. For what they are accuſed.

The accuſed are the *Moabites*; and they are accuſed of many breaches of the Law of God. Firſt of the accuſed.

Moab was one of the ſonnes of *Lot*, begotten in inceſt vpon his eldeſt daughter. *Gen.* 19. 37. From him by lineall deſcent came theſe *Moabites*, a people inhabiting that part of the Eaſt, which is commonly knowne by the name of *Cœleſyria*, but was formerly the poſſeſſion of the *Amorites*. Theſe *Moabites*, like their brethren the *Ammonites*, were profeſſed enemies to the people of God, and did euermore very grieuouſly afflict, and vex them. In which reſpect, they were for euer by God his ſingular commandment excluded from the Church. Gods commandement

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is expreſſed *Deut.*23.3. *The Ammonites, and the Moabites ſhall not enter into the Congregation of the Lord.* And ite repeated *Nehem.*13.1. *The Ammonites, and the Moabites ſhall not enter into the Congregation of God.* Thus haue you the accuſed; euen the *Moabites*; the poſteritie of *Moab*, who was *Lots* ſonne; inhabitants of *Cœleſyria*, and borderers vpon the Holy Land, the poſſeſſion of the *Iſraelites*.

Now what are they accuſed of? Of many breaches of Gods law: in theſe words, *For three, and foure tranſgreſſions*? This phraſe we met with fiue times in the former chapter, and haue heard it diuerſly expounded. The moſt naturall, proper and ſignificant expoſition commended to you was; by three, and foure, a finite, and certaine number, to vnderſtand many; a number infinite, & vncertaine. *For three tranſgreſſions of Moab, and for foure*, that is, for many tranſgreſſions of the *Moabites*.

Among the many tranſgreſſions of the *Moabites*, their inhumanitie, and pride are ſpecially noted. Their inhumane, ſpightfull, and cruell dealing againſt the *Iſraelites*, though a people of their owne kinred, appeareth diuers wayes. Firſt, becauſe when the *Iſraelites* came out of *Ægypt*, they met them not with prouiſion. *Deut.* 23.4. Secondly, becauſe at that time they hired [a] *Balaam*, the ſonne of *Beor*, to curſe them. *Num.*22.5. Thirdly, becauſe they kept them in ſeruitude vnder King *Eglon* eighteene yeeres. *Iudic.*3.12. Fourthly, becauſe without reſpect of their allegiance to the Kings of *Iſrael*, due vnto them vpon King *Dauids* [b] conqueſt, they rebelled againſt *Iſrael* after the death of *Ahab*. 2. *King.*1.1. Fiftly, becauſe they waged warre againſt *Iehoſaphat* King of *Iudah*. 2 *Chro.* 20.1. Sixtly, becauſe they derided the *Iſraelites*, vpbraided them, and made a ieſt at them. *Ier.*48.27. *Zephan.*2.8. You ſee the inhumanitie of the *Moabites*. Concerning their pride, heare the words of *Ieremie* chap. 48. 29. *We haue heard the pride of* Moab: *(he is exceeding proud)* we haue heard *his pride, his ſtoutneſſe, his arrogancie, his diſdaine, and the hautineſſe of his heart.* Of this pride of

a *Deut.*23.4.

b 2. *Sam.*8.2.

Moab you may see more *Esai.* 16. 6.

Of the many sinnes of *Moab*, you see two specially noted: their *inhumanitie*, and their *pride*: for which, and others, the *Lord* protesteth against them, that he will not turne to them. *I will not turne to it*] That is, as heretofore hath bin expounded, I will not be fauourable to the *Moabites*; I will not spare them; according to their deserts, so shall it be vnto them: I will not recall them to the right way; they shall runne on to their owne perdition: I will not turne away the punishment, wherewith I haue resolued to punish them: I am the *Lord*, I am not changed. *I will not turne to it*] It is in effect, as if the *Lord* had thus said: If the *Moabites* had offended but once, or twise, I would haue bin fauourable to them, and would haue recald them into the right way, that so they might haue bin converted, and haue escaped my punishments: But now, sith they daily heape transgression vpon transgression, and make no end of sinning, I haue hardned my face against them, and will not suffer them to be converted; but indurate, and obstinate as they are, I will vtterly destroy them. *For three transgressions of Moab, and for foure I will not turne to it.*

Here may you recall to your remembrances a doctrine sundry times recommended to your religious considerations.

Many sinnes doe plucke downe from Heauen the most certaine wrath and vengeance of God vpon the sinners.

God is of pure eyes and beholdeth not iniquitie. He hath laid righteousnes to the rule, and weighed his iustice in a ballance. His sentence is passed forth from him, and stands vnalterable: *Tribulation and anguish vpon euery soule that doth euill.* The soule that sinneth, it shall be punished. God makes it good by an oath *Deut.* 23. 41. *That he will whet his glittring sword, and his hand shall take hold on iudgement to execute vengeance for sinne.* His soule hateth, and abhorreth sinne; his law curseth, and condemneth sinne; his hand smiteth, and scourgeth sinne. Sinne was his mo-

tiue to caſt downe Angels into Hell, to thruſt *Adam* out of Paradiſe, to turne Cities into aſhes, to ruinate Nations, to torment his owne bowels in the ſimilitude of ſinfull fleſh. Becauſe of ſinne he once drowned the old world, and becauſe of ſinne ere long will burne this. Thus doe many ſinnes plucke downe &c.

One vſe of this doctrine, is; to teach vs heedfulneſſe in all our wayes, that we doe not by our many ſinnes prouoke Almighty God to high diſpleaſure.

A ſecond Vſe, is; to moue vs to a ſerious contemplation of the wonderfull patience of Almighty God, who did ſo graciouſly forbeare theſe *Moabites*, till by their three, and foure tranſgreſſions, by their many ſinnes they had prouoked him to indignation. Theſe things I haue heretofore laboured to lay vnto your hearts.

Now therefore I proceed to the third part of this prophecie: wherein you haue the declaration of that grieuous ſinne, by which the *Moabites* ſo highly offended. This their ſinne was a ſinne of *cruelty*; expreſſed in theſe words: *Becauſe it burnt the bones of the King of Edom into lime.*

When this was done, or by which of the Kings of *Moab*, or againſt which of the Kings of *Edom*, it is not expreſſed in holy Scripture. Some would hither refeire that Hiſtorie, 2 *Kings* 3. Where it is recorded of the King of *Iſrael*, that he aſſiſted with two other Kings, the King of *Iuda*, and the King of *Edom*, made war vpon the King of *Moab*. The King of *Moab*, when he ſaw the battle was to ſore for him, tooke with him ſeauen hundred ſtout warriours, and would haue broken throw to the King of *Edom*, but could not. Through indignation whereof [c] ſome thinke that hee tooke the King of *Edoms* eldeſt ſonne, and offered him for a burnt offering vpon the wall: for ſo ſome will haue the laſt verſe of that chapter vnderſtood of the King of *Edoms* ſonne. But I take it more agreeable to that ſtorie, there to vnderſtand the King of *Moabs* owne ſonne: that the King of *Moab* ſhould offer vp for a burnt offering vpon the wall

[c] *Piſcat. Anabyſ in 4 Reg. 3.*

his owne eldest sonne, thereby to obtaine helpe of his God against his enemies. And so that storie appertaines not to this my Text. No; though wee receive the former interpretation. For it is not here said, that he burnt the bones of the *King of Edoms sonne* into lime, but the bones of the *King of Edom* himselfe.

It is a tradition of the *Hebrewes*, that after the buriall of the *King of Edom* (that King, who went vp with [d] *Iehoram*, King of *Israel*, and [e] *Iehoshaphat* King of *Iudah*, to warre against [f] *Mesha*, King of *Moab*;) the *Moabites*, *in vltionem doloris*, to be reuenged vpon him for the sorrow, which he wrought them; did digge vp his bones, and burne them. Of this tradition S. *Ierome* maketh mention: *They did digge vp the King of Edoms bones, and burne them.* Great was their rage, great their cruelty. Death appeased them not. *The King of Edoms bones* were not suffered to rest in his sepulcher, but were taken thence, and burnt into ashes. These ashes some thinke were vsed with lime, or morter for the plaistering, pargetting, or rough-casting of their houses: for as much as my Prophet here saith, they *burnt the bones of the King of Edom into lime.* If so; it was done *Vindictæ maioris, & contumeliæ causâ*; that they might take full vengeance vpon the King of *Edom*.

d 2. Reg. 3. 1.
e vers. 7.
f vers 4.

I may not passe it ouer with silence, that this cruelty of the *Moabites*, was against the *Edomites*, without all respect of bloud, and consanguinity. *Edom*, the *Edomites*, or *Idumeans* were descended from *Abraham*. Thus: [g] *Edom*, the first Father of the *Edomites*, or *Idumeans*, was otherwise called *Esau*, and was sonne of *Izhac*, who was [h] sonne of *Abraham*. And [i] *Moab*, from whom the nation of the *Moabites* tooke their name, was sonne vnto *Lot*, and *Lot* was *Abrahams* brothers sonne, the sonne of [k] *Haran*. There was then betweene the *Moabites*, and *Edomites* neerenesse of bloud, and full kindred.

g Gen. 25. 25.
h Gen 21. 3.
i Gen. 19. 37.
k Gen. 11. 27.

Now we see what is the particular sinne of the *Moabites*, for which this prophecy is directed against them. Their sinne is *Cruelty*, and a speciall kinde of *Cruelty*; euen their

denying

denying of rest to the bones of the dead: and the more odious and intolerable is their *Cruelty*, because it is against their owne kindred.

The lesson, which we are to take from hence, is this.

All kinde of cruelty committed against a man, highly displeaseth God; but that specially, which violateth, and extinguisheth the rites of consanguinity, and naturall affection.

In my [l] seauenth Lecture vpon the first chapter of this prophecy, I commended vnto you this doctrine: *God is neuer well pleased with too much cruelty.* In my [m] 19. Lecture I recommended it vnto you; varying my proposition, thus: *Cruelty is a sinne hatefull vnto God.* Now it comes vnto you in another forme, though the matter be the same: *All kinde of cruelty, &c.* My proposition hath two parts.

[l] pag. 74.

[m] pag. 230.

The first, *All kind of cruelty committed against a man, highly displeaseth God.* The second; *There is a kinde of cruelty, that violateth, and extinguisheth the rightes of consanguinity, and naturall affection, and that specially displeaseth God.* First, to the first.

All kinde of cruelty committed against a man highly displeaseth God.

No maruaile. For all kinde of *cruelty* is sin; and euery sin must taste of Gods high displeasure. All kinde of *cruelty* is sin: For it is *ἀνομία*, a want of conformity to the Law of God, a transgression of the law, a breach of the law. Will you know against which commandement it is? It is against the sixt commandement. The commandement is: *Thou shalt doe no murther*; or, *Thou shalt not kill.* Where to *kill*, or to *doe murther*, by a *Synechdoche*, signifieth any kinde of endamaging the person of our neighbours. We may not so much as hurt, or hinder them. We are forbidden to sin against our neighbour, either in heart, or in word, or in countenance, or in deed. And in this last branch is *cruelty* forbidden vs. So is the first part of my proposition confirmed; *All kinde of cruelty committed against a man highly displeaseth God.* The reason is; because it is a sin against the sixth commandement.

The vse of this doctrine is to reproue such as delight in *crueltie*. Man of all liuing creatures, ought to be the most courteous. His name in Latin is *homo*, and that[n] one deriueth from the Greeke ὁμαλότης, a word that signifieth vnanimitie, and concord: And from the Latin *homo*, is deriued *Humanitas*, a word that signifieth courtesie, or gentlenes. So that the very name of man, *Homo*, sheweth that [*] man is euen framed by nature for vnanimitie, concord, courtesie, gentlenes, and peace.

[n] Beskier. Orat. Terra sancta. Philip. 4. lec. 1. pag. 87.

[*] *Hominem natura ad pacem compositum.*

Other [*] creatures are by nature euen armed for warre. Some haue their *hornes*, as Vnicornes, Harts, and Bulls: some their *teeth*; as Boares and Dogs: some their *nayles*, as Griffins and Lyons: some their *poyson*, either in their tongues, as Serpents, or in their tayles, as Scorpions, or in their breath, as Dragons, or in their eyes, as the Basiliske: Some haue their *hard skinnes for their coates or couerings*, as on land, the *Armadillo*; in the sea, the Tortoyse, the Crab, and all shell fish. All these, and other beasts are armed by nature, partly to defend themselues, partly to offend others. Onely *Man*; he is borne *inermis, tenellus, edentulus*; he comes into the world naked, tender, toothles; and hath not wherewith, either to offend another, or to defend himselfe; to teach vs, that man should spend the dayes of his pilgrimage here in vnanimitie, concord, courtesie, gentlenes, and peace.

[*] *Animantia cætera ad bellum.*

The more are they to be reproued, who liuing among men, haue, as it were, put off the nature of *Man*, by their delight in *cruell dealing*. Such is the *racking Landlord*, who takes aduantage against his poore tenant for euery trifle. Such is the *greedie Vsurer*, who eares vp his brothers substance with *interest*. Such is the *stony-hearted Physitian*, or *Chirurgion*, that prolongeth his patients disease, or sore, to wring the more money from him. Such is the *troublesome man*, who vniustly vexeth his neighbour in the law to his vndoing. Such are all they, who are any way iniurious to them, with whom they liue.

I trust, there is none that heares me this day fit to be reproued:

prooued for any *cruell deed* against the dead, as the *Moabites* here are for their *burning the bones of the King of Edom into lime*. And that you neuer may deserue with them to be reprooued, let it please you to heare a while, how this kind of crueltie hath in former ages beene accounted of.

It is o written to the dispraise of *Achilles*, that he dragged the dead bodie of *Hector* thrise about the wals of *Troy*. It is p written to the dispraise of *Tullia*, proud *Tarquins* wife, that she droue her waggon ouer the dead bodie of her Father *Seruius Tullius* the sixt King of *Rome*. It is q written to the dispraise of *Antonie*, the *Triumvir*, one of the three, who bore the sway at the beginning of the *Romane* Empire, that he caused the right hand, and the head of dead *Cicero*, that great *Orator*, to be cut off, and brought before him, that beholding them, he might solace, and sport himselfe. And was it not a note of too much cruelty in *Antonies* wife, whether it were r *Fuluia*, or that proud Egyptian Queene *Cleopatra*, that she thrust her needle through the tongue of that dead *Orator*? Thus haue prophane Authors *Virgil*, *Liuie*, *Plutarch*, and others, conducted onely by natures light, noted, and censured *cruelties* against the dead. And shall not the light of Gods holy word conduct vs Christians to alike measure of vnderstanding, euen to detest all *cruelty* against the dead?

o *Virgil. Eneid. 1.*

p *Liu. Dec. 1. l. 1.*

q *Plutarch in Cicerone, & in Antonio.*

r *Hieronym Apol. aduersus Rufinum.*

To this purpose the holy Euangelists, S. *Mathew*, and S. *Marke*; St *Mathew* chap. the 14. and St *Marke* chap. the 6. haue recorded it for a memoriall to all ensuing ages, that to the solemnizing of *Herods* birth day, the head of *Iohn Baptist* was brought in a platter to *Herodias*. Cruell *Herodias*! could not the vntimely, and vniust death of that holy man satisfie thy greedie, and bloud thirstie heart, but that thou must haue his head brought before thee in a platter? and that at such a time, so solemne a time, the birth day of thy Lord, thy King, thy supposed husband, *Herod*, euen then, when he feasted his Princes, and captaines, and chiefe estates of *Galilee*? A dead mans head, besmered with bloud, was very vnseasonable, and vnfit sawce for such a banquet.

Yet

Yet then was *Iohn Baptists* head brought before *Herodias* in a platter. What did she to it? Doubtlesse, all the disgrace she could. One thing St *Hierome* in his second booke of his Apollogie against *Ruffinus*, specifieth, that * *she thrust his tonque through with a needle.*

* *Veriloquam linguam discriminali acu confodit.*

In the 19. of *Iohn* ver. 34. it is recorded to the memoriall of all ensuing ages, that when *Iesus* had by his sufferings vpon the Crosse, and paiment of the price of our redemption giuen vp the ghost; then a *Iew*, a souldier of the *Iewes*, with a speere pierced his side, whereout forthwith issued bloud, and water. Vpon that cruell souldiers fact ſ one asketh this question: *Quid est, quod filius Dei tormentis in vita toleratis, non contentus, voluit etiam post mortem vulnera accipere?* What is it, that the sonne of God not content with such torments, as in his life time he endured, would also after his death be wounded? Among many, and they great causes, he giues this for one *Vt innotesceret nostra immanitas, & sevitia, qui etiam in mortuum sevimus*; that notice may be taken of our immanitie, & crueltie, for as much as we spare not the dead. It is the propertie of a Lyon, to spare a man, not onely, that is dead, but also that lyeth prostrate, and flat vpon the ground: What fauour a man receiues from a Lyon, *Christ Iesus*, the Lyon of the tribe of *Iudah*, the sweete *Sauiour* of mankind, could not receiue from man. A souldier with a speare pierceth his side, though he be dead. To exaggerate this St *Chrysostome homil.* 48. vpon *Iohn*, sayth; *Illudere mortuo, quàm ipsum crucis supplicium, longe peius est*: It is farre worse to offer any contumely or disgrace to one that is dead. then is the punishment of the crosse.

ſ *Salmeron comment. in Euangel. Tom.* 10. *Tract.* 48.

In the 79. *Psalme* ver. 2. the Prophet in *Israels* behalfe complaineth vnto God, against the surprisers of *Ierusalem*, that *they gaue the dead bodies of Gods seruants to be meat vnto the fowles of heauen, and the flesh of his Saints to the beasts of the Earth.* So he aggrauateth their crueltie, and inhumanitie. Monstrous was their crueltie, barbarous their inhumanitie, to cast the dead bodies, and flesh of Gods seruants, and Saints here, and there, to the end they might be a prey

to

to dogs, to wolues, to rauens, to vultures, or other beasts, or birds, that liue by carion.

You see partly by prophane examples, partly by instances out of the sacred Scriptures, how *cruelties against the dead* hath vsually beene censured. But what is this to you, who vse towards the dead all ciuilitie? All ciuilitie? I grant you giue the dead religious, and solemne buriall; And so doing you doe well. You doe well not to suffer [t] *figuram & figmentum Dei*, the workmanship of God, Gods image, to be exposed, and cast out for a prey to wild beasts, and birds. To bury the dead, it is [u] *quotidianum opus, & magnum*, it is euery dayes worke, and a great worke; and you doe well so to account of it. For if the law commands you to couer the naked while they are liuing, how much more ought yee to couer them, when they are dead? If your friend vndertake any long iourney, you will take the paines to bring him part of his way; how much more ought ye to afford him your company, when he is going *in illam eternam domum*, to his long, and euerlasting home, whence he shall returne no more vnto you?

t *Lactantius Institut. lib. 6.*

u *Ambros. lib. de Tobia.*

You will say *Cadaueribus nullus sensus*; dead bodies haue no sense; What need then is there of such care of committing them to the earth? I reply in S^t^ [x] *Austins* words, *Deo placent etiam talia pietatis officia*: such offices of pietie, humanitie, and ciuilitie doe please God. The bodies of the dead belong to Gods prouidence. He hath appointed the buriall of the dead, to confirme our faith in the Resurrection of the dead.

x *Lib. 1. de Ciuit. Dei. cap. 13.*

Thus farre by occasion of the first part of my proposition: which was, *All kind of cruelties, committed against a man, highly displeaseth God.* You remember the reason of it: the reason is; *Because it is against the first Commandement.* The vse of it, was a reproofe of such as delight in *cruelties*, whether against the liuing, or the dead. Now followeth the other part of my proposition: this:

That cruelties which violateth, or extinguisheth the rites of consanguinitie, and naturall affection, specially displeaseth God.

For

For God, the God of nature, cannot in any wise like, that natures lawes be violated. By natures lawes, its enacted, that there should be, that same στοργὴ, much spoken of in the Schooles; a peculiar affection of loue from the parent to the childe, and from the childe to the parent; from a brother to a brother, from a kinsman to a kinsman. Now if *crueltie* shall be exercised from a parent towards his childe, or from a child towards his parent, or from a brother towards his brother, or from a kinsman towards his kinsman, that same στοργὴ, I spak of, is laid aside; the rites of consanguinity, and naturall affection are violated, are extinguished.

This doctrine may teach vs, to carry our selues peaceably, and louingly towards our parents, our children, our brethren, our kinsmen, all that are of our bloud. There cannot be a greater bond betweene man and man, *as men*; then is this bond of bloud. I say precisely betweene man and man, *as men*, there cannot be a greater bond, then is this bond of bloud. For betweene man and man, *as Christians*, there is a greater bond; the bond of *one Lord, one faith, one baptisme, one God*, and *Father of all*, which is *aboue all*, and *through all*, and *in you all*, as St *Paul* speaketh, *Ephes.* 4. 5. 6.

The strength of the former bond of bloud, sheweth it selfe in the Patriarch *Abraham*, when there was a debate betweene his seruants, and the seruants of *Lot*. All the tales his men could tell him, could not worke in him any dislike of *Lot*. To end that debate, *Abraham* goeth to *Lot*. *Abraham*, *Lots* elder, and vnckle, his better in euery respect, yet he stands not vpon that; he looks not when *Lot* should come, and stoope to him; but as in yeeres, so in wisdome, in mildnesse, in humility, in temperance of affections hee passeth him. Ouer-ruled by such sweet vertues, hee goes to *Lot*, tels him of their kinred, and moones him thereby, as by a strong reason, or a mighty bond, that loue and peace might remaine betwixt them and theirs. His words, are as the words whereof *Salomon* speaketh, *Prou.* 25. 11. they are *like apples of gold with pictures of siluer*, they are spoken in

their

their place; and are recorded *Gen.* 13. 8. where *Abraham* thus speaketh vnto *Lot*: *Let there bee no striſe, I pray thee, betweene thee and me, neither betweene thy heard-men and my heard-men; for we be brethren.*

We be brethren:] He might haue sayd wee bee *cosens*, or thou art my *nephew*, my *brothers sonne*, but hee vseth rather apellation of equality, and cals him *brother*, to manifest his desire of peace and concord.

You see the strength of the bond of bloud, how forcible it is betweene man and man, *as men*. I told you of a stronger bond betweene man and man, *as Christians*, and that was the bond of *one Lord, one Faith, one Baptisme, one God* and *Father of all*, which is *aboue all*, and *through all*, and *in vs all*.

So there is a two-fold kinred, or brotherhood. The one, by *nature*, the other by *grace*: the one, by *generation*, the other, by *regeneration*. In respect of both, we are tyed with bonds of loue. First, in respect of the former. After *Noahs* floud, there was a diuision of countreyes made to the remainder of *Adams* posterity: some dwelt heere, some there; some in one place, some in another, as they best liked; yet one bloud remained amongst them, as a knot euer to ioyne them in amity and loue, what distance of place soeuer seuered them. Is it not so still, though longer time, and larger encrease haue spred it further? Yes (Beloued) it is so. And therefore this bond of bloud, stocke, house, linage, and kinred in the root, should continue among vs, regard one of another, and make vs loue one another, more then we doe.

But this kinred, by *nature* and *generation*, so many degrees remooued from the root, our great grand-father *Adam*, the first of men, little mooueth vs; wee disdaine to take notice of it. Let then the other kinred, that of *grace*, and *regeneration*, by its stronger bonds of loue, tye & ioyne vs together. The iust and wise man knoweth (saith *Lactantius*) *omnes ab eodem Deo, & eadem conditione genitos, iure fraternitatis esse coniunctos*, that all who are borne

Lactan. Diuin. Institut. lib. 5. c. 23.

of

of one God, and vpon the ſame condition, are ioyned together by the right of brother-hood. To which purpoſe a great [z] Diuine ſaith; *Hac lege adoptati ſumus omnes in Dei filios, vt alij aliis mutuo fratres ſimus*, Wee are all adopted or choſen to be the ſonnes of God vpon this condition, that we mutually be brethren, one vnto another.

[z] *Caluin. Comment. in Geneſ.* 13. 8.

Dearely Beloued, ſith wee are become the ſonnes of God vpon a condition, let vs fulfill the condition; let vs bee brethren, one to another. That is, let vs not bee cruell, one towards another; let vs doe no iniury, one to another, let vs be mercifull one to another, let vs loue one another. Let good *Abraham* be the patterne of our imitation. If there be any variance, or iarring among vs, let vs goe one to another, and kindely entreat one another; *I pray thee, let there bee no variance, no iarring, betweene mee and thee, nor betweene my men and thy men, for we are brethren.*

But proud and rebellious fleſh and bloud will not ſuffer vs to become *Abrahams*; ſo wiſe, ſo meeke, ſuch louers of concord and vnity. Not ſuffer vs? Then is our condition fearefull, and we may well expect, that the God of *Abraham* at his great day of viſitation, ſhall reiect vs, and caſt vs from out his ſight into the euer-burning lake. There is no entrance into the Heauenly Canaan, for the cruell, injurious, malicious and deſpitefull man.

Its onely *Loue* that opens the gates of Heauen; without *Loue* whatſoeuer you doe, its no aduantage to you. S. *Paul* tels you, 1 *Cor.* 13. that *though you ſpeake with the tongues of men and Angels, and haue not Loue, you are but as ſounding braſſe, or a tinckling cymball: and though you haue the gift of propheſie, and know all ſecrets, yea, if you haue all faith, ſo that you can remoone mountaines, and haue not Loue, you are nothing: and though you feede the poore with all your goods, and giue your bodies to bee burnt, and haue not Loue, it profiteth you nothing.*

To bee ſhort, almes without *Loue*, propheſie without *Loue*, knowledge without *Loue*, miracles without *Loue*, martyrdome without *Loue*, prayer without *Loue*, and the like

like very commendable and good workes, all are nothing. *Loue* is the fire that purifieth, it is the incenſe that perfumeth, it is the oyntment, or box of Spikenard, that ſweeteneth, it is the ſalt, that ſeaſoneth all our good thoughts, words, and deedes. I conclude with S. *Iohns* words in his 1 Epiſt. cap. 4. verſ. 7. *Beloued, let vs loue one another, for Loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. For God is Loue; if therefore wee dwell in Loue, we dwell in God, and God dwells in vs.*

Now, O Lambe of God, that takeſt away the ſinnes of the world, take from vs all bitterneſſe, and anger, and wrath, and crying, and euill ſpeaking, with all maliciouſneſſe. Raiſe vp in vs a deſire of brotherly Loue, that wee may euery one haue a care to helpe another, that our Loue be not fained, falſe, hypocriticall, wayward, tedious, diſdainefull, nor hunting after profit; but that it be vnfained and perfect, euen towards our enemies. Grant, good Lord, that thus retaining the ſtudy of concord, and louing one another, we may all meet together in the vnity of faith, and knowledge of thee, the Sonne of God, till we become perfect in thee, our onely *Sauiour* and Redeemer. To thee, O *Chriſt*, with the Father, and the Holy Ghoſt, bee aſcribed all prayſe and power, might and Maieſty, dignity and dominion for euermore. Amen.

THE

THE III. LECTVRE.

AMOS. 2. 2, 3.

Therefore will I send a fire vpon Moab, *and it shall deuoure the palaces of* Kerioth, *and* Moab *shall dye with tumult, with shouting, and with the sound of a trumpet.*

And I will cut off the Iudge out of the midst thereof, and will slay all the Princes thereof with him.

WE are now to consider the fourth part of this burden of the *Moabites*; namely, the *commination*, or *denuntiation* of such punishments, as God would bring vpon the *Moabites* for their sinnes. The punishments are described, first generally, and then more specially. The general description is; *Therefore will I send a fire vpon* Moab, *and it shall deuoure the palaces of* Kerioth.

In the former chapter wee met with this forme of commination [a] fiue times. Wee now finde nothing new, but new names, *Moab* and *Kerioth*.

a *Verse* 4. 7. 10. 12. 14.

Of *Moab* you heard somewhat in my last Sermon; that *Moab* was *Lots* sonne, and that from him lineally descended the *Moabites*, a people inhabiting that part of the East, which is commonly knowne by the name of *Celesyria*, and was in former times the possession of the *Amorites*. I now adde, that from the same *Moab*, the sonne of *Lot*, a city in *Arabia*, afterward called *Areopolis*, was named *Moab*, and thence the whole prouince, region, countrey, or kingdome was likewise named *Moab*. So saith [b] *Eusebius*. *Moab* in this branch of my text, may signifie either: either the *Metropolis*, the chiefe and mother-city of the Kingdome of *Moab*, or the Kingdome it selfe. S. *Hierome* heere vnderstands both.

b *De locis.*

The

The other new name is in the Hebrew, קריות, in the vulgar Latin, *Carioth*; in the English-*Geneua* translation, *Kerioth*; in *Vatablus*, *Cerioth*; in *Tremellius* and *Iunius*, *Kerioth*; the *Septuagint* in their Greeke translation, take the word for an appellatiue; they translaate it τ πόλεων αὐτῆς, *her cities*. According to them, these words should thus be read: *I will send a fire vpon* Moab, *and it shall deuoure the foundations of her cities*. But with S. *Hierome*, and sundry others of the best Expositors, we retaine the proper name *Kerioth* or *Carioth*.

We read in holy writ of two cities thus named. One was belonging to the Tribe of *Iuda*, and lay towards the coasts of *Edom* south-ward, mentioned *Ios.* 15. 25. The other was in the land of *Moab*; so sayth *Eusebius* in his Hebrew places: *Carioth in regione Moabitarum, sicut Ieremias scribit*, *Carioth* is in the countrey of the *Moabites*, as *Ieremy* writeth. And where doth *Ieremy* write so? In his fortieth chapter, which is wholly spent in denouncing destruction to the *Moabites*, vers. 24. it is sayd, that *iudgement is come vpon Kerioth*. And verse 41. that *Kerioth is taken*. The same iudgement is heere and there denounced; but heere more briefly, there more fully. Here we may obserue,

1. The punisher: the *Lord*; *I will send*.
2. The punishment: by fire; *A fire*.
3. The punished: the *Moabites*; *Moab*, and *Kerioth*.

The first circumstance concerneth the punisher: the *Lord*: for thus saith the *Lord*, *I will send a fire*.

The Doctrine.

c *It is proper to the* Lord *to execute vengeance vpon the wicked for their sinnes.*

c See my Lectures vpon the first of *Amos*.

This truth hath sundry times been recommended vnto you. Diuerse were the vses of it.

The first was, to lesson vs to looke heedefully vnto our feet; that wee walke not in the way of sinners, to partake with them in their sinnes. *Sinnes* are not tongue-tyed, they cry aloud vnto the *Lord* for *vengeance*.

The second was, to admonish vs, not to intermeddle in

the Lords office; Its his office to execute *vengeance*. Wee therefore may not interpose our selues.

The third was, to minister a word of comfort to the godly, against whom the wicked, do behaue themselues proudly and despitefully. God in due time, for such their behauior will render *vengeance* vnto them, and will punish them with euerlasting perdition.

The second circumstance concerneth the punishment, which is by fire: *I will send a fire.*

By fire heere wee are to vnderstand, not so much a true and naturall fire, as a figurative and metaphoricall fire. The sword, pestilence, and famine, *quodlibet genus consumptionis*, euery kinde of consumption, *quelibet species exitij*, euery kinde of destruction; hayle, water, thunder, sicknesse, or any other of the executioners of Gods wrath, for the sinnes of men, may bee signified by this word, *Fire*. *Fire* in this place is put for the sword, for warre, as its plain by the sequell of this text. The Doctrine arising hence is this:

The fire (whether naturall or figurative) that is, *the fire and all other creatures are at the Lords commandement, to bee employed by him in the punishment of the wicked.*

Of this doctrine heeretofore.

The vse of it is, to teach vs how to carry our selues at such times, as God shall visit vs with his rod of correction; how to behaue our selues in all our afflictions. Wee are not so much to looke to the meane, as to the *Lord*, that worketh by them. If the fire, or water, or any other of Gods creatures, shall at any time rage, and preuaile against vs, we must know, that God by them worketh his holy will vpon vs.

Heere wee see; God resolueth *to send a fire vpon Moab*, which should *deuoure the palaces of Kerioth*: which was the third circumstance.

Must *Moab* and *Kerioth*, two chiefe cities of the Kingdome of *Moab*, through the fire of Gods wrath be brought to ruine? It yeelds this doctrine:

No munition, no fortification, no ſtrength can ſaue that city, which God will haue deſtroyed.

One vſe of this Doctrine is to leſſon vs; that we put not any confidence in any worldly helpe; but that ſo we vſe all good meanes of our defenſe, that ſtill wee rely vpon the *Lord*, for ſtrength and ſucceſſe thereby.

A ſecond Vſe is, to put vs in minde of the fearefull puniſhments, which God layeth vpon men for ſinne. He deuoureth their cities, throweth downe their ſtrong holds, and ſpares them not.

A third Vſe is, to ſtirre vs vp to thankfulnes, for that it pleaſeth God in mercy to ſpare, not onely our Cities, and ſtrong holds, but alſo our country villages and poore cottages.

It is not to be paſſed ouer without obſeruation, that the palaces of *Kerioth* are here threatned, to be deuoured with this fire, ſent from the *Lord*. Were I now to ſpeake before Princes, or great Eſtates, I could from hence giue them an *Item*, that they ſet not their hearts ouermuch vpon their caſtles, towers, manſion houſes, faire palaces, or other goodly buildings, for as much as, if their ſinnes deſerue it, the fire of Gods wrath will deuoure all thoſe. But my auditorie is of another rancke. Yet may you take a leſſon hence. Muſt the palaces of *Cariorh*, for the ſinnes of the inhabitants be deuoured with fire from the wrath of God? Your leſſon is:

God depriueth vs of a great bleſſing, when he taketh from vs our dwelling houſes.

The great commoditie or contentment, that commeth to euery one of vs by our dwelling houſes, hath experimentally made good vnto vs this truth. The Vſes of it are diuers.

One is, to teach vs to be humble before Almighty God, whenſoeuer it ſhall pleaſe him to take from vs our dwelling houſes.

A ſecond is, to admoniſh vs, ſith we peaceably enioy our dwelling houſes, that we vſe them to the furtherance of Gods glory.

A third is, to ſtirre vs vp to bleſſe and praiſe God day by day for the comfortable vſe we haue of our dwelling houſes.

Theſe things I haue heretofore laboured to lay vnto your hearts, occaſioned by the like generall commination or denuntiation of iudgement (fiue times repeated) in the former chapter, againſt the *Syrians*, the *Philiſtines*, the *Tyrians*, the *Edomites*, and the *Ammonites*. Now we are to conſider what is more ſpecially prophecied againſt theſe *Moabites*. For the eaſier explication whereof, I obſerued two points:

1. The manner of the puniſhment.
2. The extent of it.

Order requireth that firſt I ſpeake to the manner of their puniſhment, expreſſed in theſe words: *And Moab ſhall dye with tumult, with ſhouting, and with the ſound of a trumpet.*

Moab ſhall dye] *Moab* is here put for the *Moabites*, the people of *Moab*, the inhabitants of the Kingdome of *Moab*. *Moab ſhall dye*] There is a ciuill death, there is a corporall death, there is a ſpirituall death, and there is an eternall death. Which of theſe deaths were the *Moabites* to dye? The letter of my text is for the corporall death. This corporall death is a ſeparation of the ſoule from the bodie: it is called corporall, in reſpect of the ſpirituall: it is alſo called a temporarie death, in reſpect of the eternall. This death corporall, or temporarie, is twofold; either naturall, or accidentall; if accidentall, it is ſubdiuided into a violent, or a voluntarie death: and is common as well to the godly, as to the wicked; inflicted vpon them, by Gods iuſt iudgment for the ſinne of *Adam*. This is the wages of ſin, and this is the way of all ſinfull fleſh. *All muſt once dye.*

We may a long time wraſtle with the dangers of this world both by Land and Sea: thouſands may fall on our right hand, and ten thouſands on our left, while we ſtande

we may haue ſo good ſtore of friends, that we may well ſay with the *Shunamite*, 2. *King.* 4.13. *I needs no ſpeaking for me, either to the King, or to the Captaine of the Hoſte; I dwell among mine owne people*, where I can command: we may walke in the light of the ſunne, that is, our proſperitie may be waxen ſo great, that we want nothing: we may haue ſailes and oares at pleaſure, as *Antiochus* ſeemed to haue, *who thought in his pride to make men ſaile vpon the dry land, and to walke vpon the Sea:* 2. *Mac.* 5.21. we may thinke our ſelues to be in league with death, and in couenant with the graue, and ſo promiſe to our ſelues, many a proſperous, and pleaſant day, as many as are the ſands of the Ocean: yet a time ſhall come, when all theſe things ſhall proue but vanitie: and *Moab ſhall dye. All muſt once dye.*

A great [d] Prelate of this Land, for this point, hath well fitted this compariſon. As one that ſhooteth at a marke, ſometimes is gone, and ſometimes is ſhort, ſometimes lighteth on the right hand, ſometimes on the left, at length hitteth the marke: ſo *Death* ſhootes at Noble men beyond vs, at meane men ſhort of vs, at our friends on the right hand, at our enemies on the left; at length hitteth our ſelues. The longer her hand is in practiſe, the more certainely ſhe ſtriketh.

d *Dr. King B. of London. Lect.* 20 *vpon Ionas, pag.* 264.

Looke into the fift of *Geneſis*; there ſhall you finde, that *Death* was ayming at [e] *Enoſh* 905. yeares, and at laſt ſmote him: at [f] *Kenan* 910. yeares, at [g] *Adam* 930. yeares, at [h] *Iered* 962. yeares, at [i] *Methuſhelah* 969. yeares, but in the end ouerthrew them all. Now ſhee ſtrikes ſooner; within the compaſſe of fewer yeares, within 60. yeares, or 70. ſhe ſeldome ſtayes 80. yeares: And ſometimes ſhee ſtrikes vs in our youthfull dayes, yea, in the day of our natiuitie. *All muſt once dye.*

e *verſ.* 11.
f *verſ.* 14.
g *verſ.* 5.
h *verſ.* 20.
i *verſ.* 27.

Moab ſhall dye.] *All muſt once dye. Death!* It is of all miſeries the laſt, and the moſt terrible. A holy [k] Father hath made againſt it this exclamation. *O Death how bitter is the remembrance of thee! How gaitly and ſuddainely ſtood thou before vs! How ſecret are thy paths and wayes! How*

k *Apud Lud. Granatenſem Exercit de Orat. & Medit.*

doubtfull is thy houre? How vniuerſall is thy ſignorie and dominion? The mighty cannot eſcape thee; the wiſe cannot hide themſelues from thee; the ſtrong looſe their ſtrength before thee; the rich with their money ſhall not corrupt thee. Thou art the hammer, that alwayes ſtriketh: Thou art the ſword, that neuer blunteth: thou art the ſnare, wherein all muſt be taken: thou art the priſon, wherein all muſt lye: thou art the Sea, wherein all muſt periſh: thou art the paine, that all muſt ſuffer: thou art the tribute, that all muſt pay. In a word; thou art ſuch a one, as Almighty God waſheth his hands of thee, and cleareth himſelfe in plaine words, by the mouth of the Wiſeman, ſaying, (*Wiſd.* 1.13.) *that he neuer made thee.* Surely thou haſt thine entry into the world by the very enuie, and craft of the Deuill.

This exclamation againſt *Death* is very iuſt in ſome ſenſe: for *Death* may be conſidered in a double reſpect; one way, as it is in its owne nature; another way, as it is changed, and qualified by the death of *Chriſt*. *Death* in its owne nature is a puniſhment of ſin, a plague, a curſe, or fore-runner of condemnation, the very gates, and ſuburbs of Hell it ſelfe: and in this reſpect the forecited exclamation hath due place. But on the other ſide, *death* being changed, and qualified by *Chriſt* his death, it is no more ſuch; it is no more a puniſhment of ſinne; it is no more a plague; it is no more a curſe. For it is become a bleſſing; it brings an end to all our miſeries; it giues full deliuerance to all our miſeries; it giues full deliuerance from all dangers; it is made vnto vs a paſſage, a way, an entrance into euerlaſting life; it is like a portall, or litle gate; by which we paſſe from out this litle priſon of our bodies into the kingdome of Heauen. The graue meane while is but a reſting chamber, ſweetly perfumed by the Death of *Chriſt* for our bodies; from whence at the ſound of the laſt trumpet, our bodies ſhall awake, and riſe, and be reſtituted into the paradiſe of heauen, to enioy the moſt comfortable preſence of Almighty God there.

If *death* now changed and qualified by *Chriſt* his death,

be a blessing: if it be but a passage from this wretched life to that happiest estate in heauen, why should death be feared?

This is a Case of Conscience, and may be resolued. There are two sorts of men in the world: the one of them, who liue in their sinnes, and dye without repentance: the other of them, who with vnfeigned repentance and faith in *Christ*, doe leaue this world. The first haue great reason to feare *Death*: *Death* being vnto them the very gate, and introduction into the Hell of the damned: of whom we may well say, as *Christ* said of *Iudas*, *Matth.* 26. 24. Καλὸν ἦν, it had bin good for them, had they neuer bin borne. The second haue no reason to feare *Death*; *Death* being vnto them, as the gate of Heauen. To such, *Optimum est nasci*, its best that they are borne; and the next best for them is, *maturè mori*, to dye in a good houre. Their birth is to them a preparation to eternall happinesse, whereof their *Death* giues them full possession.

The consideration whereof made King *Salomon* the wisest of Kings, or men, [*præferre diem mortis, diei ortûs*;] it made him preferre the day of death, before the day of birth; his words are *Eccles.* 7. 3. *Better is the day of death, then the day that one is borne.* Hence is it, that most righteous *Iob*, chap. 17. 14. calls *Corruption* his *father*; for as children haue fathers for their comfort, so had *Iob* death, and rottennesse: Corruption it selfe, as a father, made *Iob* fit for his graue and death; which of him was more wished then life: as *Origen*, and *Olympiodor* haue well obserued. And hence it is that blessed *Paul*, liuing in this world, and vsing it, as if he vsed it not, (for he had his conuersation in heauen, and had a true, and liuely taste of the ioyes of the world to come) desired to be dissolued, and to be with *Christ*: and this (hee was well assured) was best of all for him, *Phil.* 1. 23.

Thus farre (beloued) haue I ledde you by occasion of these words, *Moab shall dye*: vpon which I grounded this generall doctrine.

All muſt once dye.

In the illuſtration whereof, I ſignified that of euils, *death* was the moſt terrible. To arme your Chriſtian ſoules againſt the terrour or feare of *death*, I told you, that *death* is to be conſidered in a double reſpect; either as it is in its owne nature, or as it is changed, & qualified by the death of Chriſt: in the firſt reſpect, it is very fearefull to the naturall man: in the latter, it is very welcome to the reſolued Chriſtian. I further added, that there are two ſorts of men obnoxious vnto *death*: the one ſort doe liue in ſinne, and dye without repentance: the other with vnfained repentance, and true faith in *Chriſt* doe leaue this world; to the firſt ſort *death* is very terrible: to the latter it is a very welcome gueſt. Now proceed we to examine the manner of *Moabs* death.

Moab ſhall dye with tumult, with ſhouting, and with the ſound of a trumpet.] *In tumultu*, with a tumult, ſo ſome do reade, *Vatablus, Caluin, Mercer, Gualter*; *in ſtrepitu*, with a noyſe, ſo *Iunius*, and *Druſius*; *in ſonitu*, with a ſound, ſo *Brentius*, and the author of the *vulgar Latine*. The 70. haue ἐν ἀσθενείᾳ, *Moab* ſhall dye *through imbecillity*, or *weakenes*. The word in the originall is שְׁאוֹן, & it ſignifieth a *ſound*, a *tumult*, an *inundation*, or *multitude of waters*, which ouerrunne their bankes with violence and roaring. The meaning of the world is, that *Moab* ſhould die a death ſtrange and extraordinary: which is more ſpecified in the next word.

בִּתְרוּעָה *With ſhouting.*] This very word we met with with in the 14. verſe of the firſt Chapter, where it is brought to ſet forth the terrour of that iudgement, which God would bring vpon the *Ammonites*. The word I expounded in my 20. Sermon on the firſt Chapter, and ſhewed out of diuers Authorss that it ſignifieth a *ſound*, a *cry*, a *great cry*, a *vociferation*, a *ſhoute*, ſuch as Souldiers doe make, when on a ſuddaine they ſurprize a City. To make good this expoſition it is added.

With the ſound of a trumpet.] The vſe of trumpets in warre hath

hath beene very ancient. The vſe of them is commanded to the children of *Iſrael*, Num. 10. 9. *When ye goe to warre againſt the enemie, yee ſhall blow a larme with the trumpets.* After, they were vſed in the battle againſt *Iericho*, Ioſh. 6. 5. *Ioſhua* ſaith to the people: *When yee heare the ſound of the trumpet, ye ſhall all ſhout with a great ſhout, and the wall of* Iericho *ſhall fall downe flat.* To this vſe *Ezechiel* alludeth Chap. 7. 14. *They haue blowne the trumpet, and prepared all, but none goeth to the battell.* And S. *Paul* ſpeaks of it, 1. Corinth. 14. 8. *If the trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to battle?* The Prophet *Zephanie* alſo hath reſpect vnto it, Chap. 2. 16. where he calls the great day of the *Lord, a day of the trumpet, and a larme againſt the ſtrong Cities, and againſt the high towers.*

From this ancient vſe of trumpets, we may gather the meaning of our Prophet in this place. *Moab ſhall dye, with a tumult, with a ſhouting, and with the ſound of a trumpet*] *Moab*] that is, the *Moabites*, the people of *Moab*, *ſhall dye*] ſhall depart this life, and leaue this world, not quietly, and peaceably, in their beds, *but with a tumult, with a ſhouting, and with the ſound of a trumpet*] euen in warre, or as the phraſe is in the 14. verſe of the 1. chapter, *in the day of battaile.* The doctrine ariſing hence is this:

Warre, one of the executioners of Gods vengeance, is euermore ſent vpon a Land, for the ſinnes of the people.

That *warre* is one of the executioners of Gods vengeance, its plaine in *Ezech.* 14. 21. There God himſelf makes it one of his foure ſore iudgements. The foure are; the *ſword*, *famine*, the *noyſome beaſt*, and the *peſtilence*; the firſt is the ſword, an inſtrument for warre, for warre it ſelfe. Theſe foure are likewiſe couched togither in *Ezech.* 5. 17. where thus ſaith the *Lord* againſt *Ieruſalem*: *I will ſend vpon you famine, and euill beaſts, and they ſhall ſpoyle thee, and peſtilence and blood ſhall through thee, and I will bring thee ſword vpon thee; I the Lord haue ſpoken it.* I will bring the *ſword* vpon thee: the *ſword*, that is, warre; an inſtrument of warre, for warre it ſelfe: as in the former place.

Theſe

Theſe two places of *Ezechiel*, (to omit many other, as pregnant, here and there diſperſed throughout the ſacred Volumes of Gods eternall word) theſe two doe ſpeake plainely, that *warre is one of the executioners of Gods vengeance.* That it is ſent vpon a Land for the ſinnes of the people, I made it plaine vnto you by like euidence of holy Writ in my 20. Sermon vpon the former chapter. My proofes were taken from *Levit.26.25. Deut.28.49. Ierem. 5.15.* Whence I inferred, that *warre*, and all the euills of *warre* are from the *Lord*; that *warre* is one of the accompliſhments of Gods iudgements; that *warre* is ſent by God vpon a Land for the ſinnes of a people. So goeth my doctrine.

Warre, one of the executioners of Gods vengeance, is euermore ſent vpon a Land for the ſinnes of the people.

The Vſe of this Doctrine is, to raiſe vs vp to the admiration of the wonderfull patience of Almighty God. We grieue the Holy Spirit of that ſacred Maieſtie with our manifold and daily ſinnes: our ſinnes of omiſſion, our ſins of infirmitie, and our ſinnes of preſumption; our ſinnes of ignorance, and our ſinnes of wilfulneſſe; our ſtrife, variance, and debate; our vſurie, oppreſſion, and cruelty; our vncleanneſſe, wantonnes, and drunkennes; our ſins multiply as the ſands of the Sea, they haue preſſed into Gods preſence to fetch downe his vengeance vpon vs. Behold, looke about you, and admire his exceeding great patience. The loud crying of our ſinnes hath not yet vrged the *Lord* ſo farre, as to make him come againſt vs with his foreſt iudgement of *warre.*

He hath out of his fatherly loue ouer vs mildely chaſtized vs. Not long ſince hee brake the ſtaffe of our bread, and ſent among vs a dearth and ſcarcitie; yet haue wee not returned vnto him. Not long ſince he commanded his armies of waters to iſſue from out their channell, and to ouer runne man and beaſt for many miles within this land; yet haue we not returned vnto him. Not long ſince he let flye his arrowes of peſtilence, and yet they flye abroad to the

the killing of many round about vs; yet haue wee not returned vnto him.

Not returned vnto him? What? Can no medicine, that God applyeth, mollifie our hard hearts? Can none of his corrections amend vs? Will we needs try whether he will ſend a ſword vpon vs? He ſhaked his *ſword* ouer vs, (many of vs may well remember it) when *the great Spaniſh Armada* floated on our Seas: but then as S. *Iames* ſpeaketh, chap. 2. 13. *Super exaltauit miſericordia iudicio*, mercy exalted it ſelfe aboue iudgement, and we were ſpared.

Were we ſpared? What ſhall we render to the *Lord* for ſo great mercy? We will with *Dauid*, *Pſ.* 116. 13. *We will take the cup of ſalnation*, we wil *call vpon the name of the Lord*, and will *offer vnto him the ſacrifice of prayſe*. Which ſacrifice of ours, that it may be acceptable to the *Lord*, let vs caſt away from vs all our tranſgreſſions, whereby we haue tranſgreſſed; and with a new heart, and a new ſpirit, returne we to the *Lord* our God. But if we will perſiſt with delight, and goe on in our old wayes; our crooked, peruerſe, and froward wayes; our wayes of wickedneſſe; and will not bee turned out of them by any of *God* his milder chaſtiſements and corrections, what can we expect, but the portion of theſe *Moabites*, euen *fire* & a *ſword* from the *Lord*, and with them to die *with a tumult, with a ſhouting, and with the ſound of a Trumpet?*

Thus farre *de modo pœnæ*, of the manner of this puniſhment to be inflicted vpon the *Moabites*. The extent followeth.

I will cut the iudge out of the midſt thereof, and will ſlay all the Princes thereof with him.]

I] the *Lord*, the *Lord Iehouah*, yeſterday, and to day, and the ſame for euer; I am not changed; all my words, yea, all the titles of all my words are *Yea*, and *Amen*; *Exſcindam*] I will cut off, I will root out, and deſtroy, *Iudicem*] the Iudge, the chiefeſt gouernour and ruler in *Moab*, the King. *Nam Reges quoq; populum iudicabant*, For *Kings* alſo did iudge the people, and it is euident by ſundry places of holy

ly Scripture, that the ſtate of the *Moabites* was ſwayed by Kings. *I will cut off*, root out, and vtterly deſtroy, *the iudge*, the King, *out of the midſt thereof*] Out of the midſt of what? Of *Moab*? of *Kerioth*? Both are mentioned verſ. 2. *Dauid*, *Camins*, and ſome other, ſay of *Kerioth*, which was *Sedes Regum*, the cittie of the Kings habitation. The meaning is: there was no cittie in the Kingdome of *Moab* ſo ſtrong, but that from out the midſt of it, God would fetch the *King*, and cut him off.

I will cut off, roote out, or deſtroy, *the iudge*, the King, out of the middeſt of the ſtrongeſt cittie of the Kingdome of *Moab*, be it *Moab*, *Kerioth*, or any other; *I will ſlay all the Princes thereof with him*; together with the King I will root out all the Princes of the land. None ſhall eſcape my iudgements, neither Prince, nor King. You ſee the extent of this iudgement here denounced againſt *Moab*. Not onely the meaner ſort of people, but the Princes alſo; yea and King himſelfe, were to haue their portion in it: and that as certainely, as if they had alreadie had it. For *Iehovah*, the *Lord* hath ſpoken it. For its added for a concluſion to this Prophecie, אמר יהוה ſayth the *Lord*. The *Lord* hath ſaid it, that neither Prince nor King ſhall be exempt from his iudgements; but ſhall as well as the loweſt of the people be cut off, and come to nought.

The doctrine to be obſerued from hence is this:

God exerciſeth his iudgements, not onely vpon men of low and baſe eſtate, but alſo vpon the great ones of this world; vpon princes and Kings.

This truth I haue heretofore confirmed vnto you, in my 21. Lecture, on the former Chapter, handling thoſe words Chap. 1. verſ. 15. *Their King ſhall goe into captiuitie he, and his Princes together*, I proued vnto you this doctrine, *When God puniſheth a nation with captiuitie for their ſinnes, he ſpareth neither Prieſt, nor Prince, nor King.* My now-doctrine for ſubſtance is the ſame, but more generall; *God exerciſeth his iudgements not onely vpon men of low & baſe eſtate, but alſo vpon the great ones of this world; vpon Princes & Kings.* The vſes.

One

One is to admoniſh the great and mightie ones of this world, that they preſume not to ſinne againſt the Lord, as if they were priuiledged by their greatnes, and might. There is no ſuch priuiledge. He that is *Lord* ouer all, will ſpare no perſon. Princes, and Kings muſt feele the ſmart of his iudgements.

A ſecond vſe is, to miniſter comfort to ſuch as are of low and baſe eſtate. If the mightie by violence, and oppreſſion grind your faces, and compaſſe you about, yet be not yee diſcouraged; God the iudge of all accepteth no perſons. He in his good time will auenge your cauſes, be your oppreſſours neuer ſo mightie. For Princes and Kings muſt feele the ſmart of his iudgements.

A third vſe is, a warning for our ſelues; that we ſet not our hearts vpon the outward things of this world, for as much as God, the Creator of all, will not reſpect vs for them. Doſt thou glory in this that thou art a mightie man, or a rich man? For both, might and riches, Princes, and Kings are far beyond thee: yet muſt Princes and Kings feele the ſmart of Gods iudgements.

Let vs make a fourth vſe of this doctrine, euen to poure out our ſoules in thankefulneſſe before almightie God, for his wonderfull patience towards vs. Our ſinnes are as impudent, as euer were the ſinnes of the *Moabites*, Our three and foure tranſgreſſions, our many ſinnes doe cry aloud to Heauen againſt vs, as the ſins of the *Moabites* cryed againſt them. For their ſinnes God ſent a ſword vpon them, and did cut them off from being a nation; Gods wrath againſt our ſinnes, hath not yet proceeded ſo farre. We yet enioy our happie peace. Euery man dwels vnder his owne vine, and vnder his owne figtree, and liues in the habitations of his forefathers in peace, free from all feare of the enemies ſword. Such is our condition, through the neuer-too-much admired patience of Almightie God. O let vs not deſpiſe the riches of the bountifulneſſe, patience, and long ſufferance of our God. St *Paul* tells vs. *Rom.* 2. 4. That theſe doe lead vs to Repentance.

Theſe

These doe lead vs; shall we not follow? Beloued, while we haue time, let vs betake our selues to Repentance. It was good counsaile which *Iudith* gaue to *Ozias*, *Chabris*, and *Charmis* the ancients of the cittie *Bethulia*. (*Iudith* 8. 12.) *Quia patiens Dominus est, in hoc ipso pœniteamus, & indulgentiam eius fusis lachrymis postulemus.* The counsaile is as good for vs. Beloued, because the *Lord* is patient, therefore let vs repent, and with shedding of teares beg of him indulgence, and pardon for our sinnes past. Its no wisedome for vs, any longer to presume vpon his patience. It is true *Dominus patiens*, the *Lord* is slow to anger; but the Prophet *Nahum.* Chap. 1. 3. addeth also, that he is great in power, and surely will not cleare the wicked.

This long for bearance of God towards vs, *patientia est, non negligentia*: you must call it patience, it is not negligence. *Non ille potentiam perdidit, sed nos ad pœnitentiam reseruauit*, saith St *Austine serm.* 102. *de Tempore*: God hath not lost his power, but hath reserued vs for repentance: and *quanto diutius Deus expectat, tanto grauius vindicat*: How much the longer God expects and waits for our conuersion, so much the more grieuously will he be auenged vpon vs if we repent not. I shut vp all with that exhortation of *Ecclesiasticus.* chap. 5. 7. *Make no tarrying to turne vnto the Lord, and put not off from day to day.* To moue vs to this speedie conuersion, he addes this reason: *for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.* What remaineth but that we pray with *Ieremie*?

Chap. 31. 18. *Conuert thou vs O Lord, and we shall be conuerted; for, thou art the Lord our God.*

THE IIII. LECTVRE.

AMOS 2. 4, 5.

Thus sayth the Lord; *For three trangressions of* Iudah, *and for foure, I will not turne away the punishment thereof; because they haue despised the Law of the* Lord, *and haue not kept his commaundements, and their lies caused them to erre, after the which their Fathers haue walked.*

But I will send a fire vpon Iudah, *and it shall deuoure the palaces of* Ierusalem.

OVr Prophet *Amos* hath hitherto dealt with forraine Nations, with the *Syrians*, with the *Philistines*, with the *Tyrians*, with the *Edomites*, with the *Ammonites*, and with the *Moabites*. Six in number. All borderers vpon, and professed enemies vnto the people of the *Lord*, the type of the Church. To each of these you haue heard the iudgements of God menaced, his punishments threatned: all which are accordingly fallen out.

Was not *Amos* his message from the *Lord* to the *Israelites*? Why then doth he first foretell forraine nations their iudgements? The reasons are three;

First, that he might be the more patiently heard of his Countrymen, friend, and allies, the *Israelites*. The *Israelites* seeing their Prophet *Amos* so sharpe against the *Syrians*, and other their enemies, could not but the more quietly heare him, when he should propheeie against them also. *Consolatio quedam est, afflictio inimici*, It is some comfort to a naturall distressed man to see his enemie in distresse also.

Secondly,

Secondly, that they might haue no cause to wonder, if God should at any time come against them in vengeance, sith he would not spare the *Syrians*, and other Nations, though destitute of the light of Gods word, and ignorant of his will.

Thirdly, that they might the more stand in awe at the words of this prophecie, when they should behold the *Syrians*, and other their neighbours, afflicted and tormented, according to the haynousnesse of their iniquities.

Scitum est, ex alijs periculum facere, tibi quod ex vsu siet. It is a principle in Natures Schoole, that we take example from other mens harmes, how to order our wayes. From this natures principle, the people of *Israell* might thus haue argued. Will not the *Lord* spare the *Syrians*, the *Philistines*, the *Tyrians*, the *Edomites*, the *Ammonites*, the *Moabites*? How then can we presume that he will spare vs? They silly people neuer knew the holy will of God; yet shall they drinke of the cup of Gods wrath? How then shal we escape, who knowing Gods holy will, haue contemned it?

You see now, good reason our Prophet had, (though sent with a message to the ten tribes of *Israel*) first to let forraine Nations vnderstand Gods pleasure towards them in respect of their sinnes. From them he commeth to Gods owne peculiar people; diuided after the death of King *Salomon*, into two families, or kingdomes; *Iudah*, and *Israel*. First, he prophecieth against *Iudah*, in the 4. and 5. verses. *Thus sayth the Lord, For three transgressions of* Iudah, *and for foure, &c.*

Wherein I obserue two parts.

1. A Preface, *Thus sayth the Lord.*
2. A Prophecie, *For three transgressions of* Iudah, *&c.*

In the Prophecie, we may obserue foure parts.

1. A generall accusation of *Iudah*; *For three transgressions of* Iudah, *and for foure.*
2. The Lords protestation against them: *I will not turne away the punishment thereof.*

3. An

3. An enumeration of ſome particular ſinnes by which the *Iewes* prouoked God vnto diſpleaſure: *Becauſe they haue deſpiſed the Law of the Lord, &c.*
4. A commination or denuntiation of iudgement againſt them, verſ. the 5. *But I will ſend a fire vpon* Iudah, *and it ſhall deuoure the palaces of* Ieruſalem.

First of the Preface: *Thus ſaith the Lord*] It is like that gate of the Temple in [a] *Salomons* poarch, which for the goodly ſtructure thereof, was called *beautifull*, *Act.* 3. 2. So is this enterance to my text very beautifull. We haue alreadie beheld it ſix ſeuerall times: fiue times as wee paſſed through the former Chapter, and once, at our firſt footing in this. There is engrauen in it, that ſame *Tetragrammaton*, that great and ineffable name of God; *Iehovah*.

a *Act.* 3. 11. And 5. 12.

Iehovah] Curious haue the [b] *Cabaliſts* and *Rabbins* bin, in their inuentions about this name. They will not haue it to be pronounced, nor taken within polluted lips. They note, that it is *nomen tetragrammaton*, a name of foure letters; of foure letters κατ' ἐξοχὴν, becauſe the name of *God* in all tongues, and languages, for the moſt part, conſiſteth of foure letters: and they adde that theſe foure letters in the *Hebrew* tongue are *literæ quieſcentes*, letters of reſt: whence they picke this myſtery; that the reſt, repoſe, and tranquillitie of all the creatures in the world is in God alone. They further ſay, that this *name* is powerfull for the working of myracles, and that by it *Moſes*, and *Chriſt* haue done great wonders. Theſe their inuentions are partly ſuperſtitious, partly blaſphemus; but all braine ſicke, and idle. Yet muſt we needs acknowledge ſome ſecret in this name. We are driuen to it by *Exod.* 6. 3. There the *Lord* thus ſpeaketh vnto *Moſes*: *I appeared vnto Abraham, to Iſaac, and to Iacob, by the name of a ſtrong, omnipotent, and all-ſufficient God, but by my name* Iehovah, *was I not knowne vnto them.* The ſecret is thus vnfolded.

b See Lect. 1.

Iehovah, this great name *Iehovah*, importeth, the eternitie of Gods eſſence in himſelfe, that he is [c] *yeſterday, and to day,*

c Heb. 13. 8.

d Apoc. 1. 8. *day, and the same for euer,* [d] *which was, which is, and which is to come.* Againe, it noteth the existence and perfection of all things in God, as from whom all creatures in the world
e Act. 17. 28. haue their [e] *life*, their *motion*, and their *being*. God is the *being* of all his creatures, not that they are the same that he
f Rom. 11. 36. is, but because [f] *of him*, and *in him*, and *by him* are all things. Thirdly, it is the *memoriall* of God vnto all ages: so God himselfe cals it. *Exod.* 3. 15. the *memoriall* of his faithfulnesse, his truth, and his constancie in the performance of his promises. And therefore whensoeuer in any of the Prophets, God promiseth, or threatneth any great matter, to assure vs of the most certaine euent thereof, he adds vnto it his name *Iehovah*. So here in my text: *Thus sayth Iehovah.*

Thus sayth the Lord] not, *Thus sayth Amos*: but *Thus saith the Lord*. The *Lord* then is the author of this Scripture; and not of this onely, but also of the whole bodie of Scripture. The doctrine,

The author of holy Scripture is neither man, nor Angell, nor any other creature, how eminent, or excellent soeuer, but onely the liuing, and immortall God.

This doctrine I haue heretofore commended vnto you in my first lecture vpon this Chapter. The vses of it were three.

The first concerned vs, whom God hath set apart to be the Preachers, and expounders of the Scriptures. We must handle them as the holy word of God. As my Prophet here comes to *Iudah*, so must we to you, with, *thus saith the Lord*, we may not speake, either the imagination of our *owne braines*, or the vaine perswasions of our *owne hearts*; we must sincerely preach vnto you Gods gracious word, without corrupting, or deprauing it.

A second vse concerneth you, who are auditors, and hearers of the word preached. It is your parts to giue eare vnto it with attention and reuerence; and like the *Thessalonians*] commended by S[t] *Paul.* 1. *Thess.* 2. 13.] to receiue it, not as the word of vs *men*: but, as it is indeed, the *word of God.*

A third vſe concerned the aduerſaries of the truth; the *Papiſts* who doe vilifie, and debaſe the ſacred Scriptures, and eſteeme not of them, as of the *word of God*. How ſhamfully they haue loaded this *holy word of God* with diſgracefull termes, calling it, *a doubtful vncertaine, and a leaden rule, a poore kinde of element, a booke of diſcord, a matter of debate, dead inke, inken diuinitie, a dumbe iudge, a noſe of waxe, Æſops fables*, I haue [g] heretofore deliuered vnto you.

[g] *Lect. 2. in Amos 1. pag. 18. &c.*

But who are they, out of whoſe mouths, and pens, ſuch bitterneſſe againſt Gods holy word hath beene vented? Are they our Countrymen? Are they not rather ſtrangers to vs, *Papiſts* of other Nations? *Pighius, Hoſius, Gretſer, Canon Lewis* of *Lateran*, the *collocutors* at *Wormes*, and *Ratiſbon*? What are theſe to vs? It may be our *Engliſh Papiſts* doe eſteeme of the *Scriptures* more reuerently. More reuerently! Let one ſpeake for all. Dr. [h] *Bennet*, a Lawyer, Chauncellour, and Vicar generall to *Richard Fitz-Iames*, Biſhop of *London*, called before him one *Richard Butler*, for being of that Religion, which we this day, through Gods goodneſſe doe maintaine, and profeſſe. This *Butler* vſed much to read the *Bible*; for which an article was thus framed againſt him: *We obiect to you, that diuerſe times, and eſpecially vpon a certaine night you erroniouſly and damnably read in a great Booke of hereſie, certaine Chapters of the Euangeliſts in Engliſh, conteining in them diuerſe erronious, and damnable opinions, and concluſions of hereſie.* What Chriſtian eare can endure ſuch *blaſphemie*? that the Booke of God ſhould be called, *a great booke of hereſie*; *that ſome Chapters of the Euangeliſts ſhould be ſaid to conteine in them diuers erronious and damnable opinions, and concluſions of hereſie*, What Chriſtian eare can endure this?

[h] *Fox Martyrol. vol. 2. l. 7. An. 1513. pag. 735.*

Muſt that Booke, to which we are ſo often ſent, by [i] *Moſes*, by the [k] *Prophets*, by [l] *Chriſt* himſelfe, by his holy [m] *Euangeliſts*, and [n] *Apoſtles*, muſt that *Booke* be noted for erronious, and damnable opinions, and concluſions of hereſies?

[i] *Deut. 17. 11.*
[k] *Eſa. 8. 20. Malac. 2. 7. Pſal. 1. 1. and 119. 2.*
[l] *Joh. 5. 39.*
[m] *Luk. 16. 29.*
[n] *Act 17. 11. 2. Tim. 3. 15.*

S[t] *Paul* thought much otherwiſe. He in the 2. *Tim.* 3. 15.

ſpeaking of the holy *Scriptures*, ſayth; that they are *able to make men wiſe vnto ſaluation.* Hee addeth further, *ver.* 16. that the *whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improue, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect vnto all good workes.*

Magnificum teſtimonium: A moſt ſufficient teſtimonie, for the authoritie, dignitie, and worth of *holy Scripture.* Firſt, it is θεόπνευστος, *diuinely inſpired of God*; giuen immediately from God to men. Secondly, it is ὠφέλιμος *profitable. Profitable* many wayes; for *doctrine*, for *reproofe*, for *correction*, for *inſtruction. Doctrine* is of things to be beleeued; *Reproofe* of things to be refuted; *Correction* concerneth vices; *Inſtruction* vertues. Euery way the *whole Scripture* is *profitable*, and is *able to make men wiſe vnto ſaluation.* And yet muſt this *holy Scripture*, be noted for a *great Booke of Hereſie*: for conteining erronious and damnable opinions, and concluſions of hereſie?

2. Pet. 1. 19. St *Peter* thought much otherwiſe. He in his 2. Epiſt. and 1. Chapter, hauing proued the certaintie of Euangelicall doctrine, by two arguments, one drawne from his owne experience, the other from the teſtimonie of Almightie God in a voice from Heauen, *verſ.* 16, 17, 18. addeth *verſ.* 19. a third argument, drawne from the conſent of the *Prophets*: *We haue alſo a moſt ſure word of the Prophets, to the which yee doe well that ye take heed, as vnto a light that ſhineth in a darke place, vntill the day dawne, and the day ſtar ariſe in your hearts. So that yee firſt know this, that no prophecie in the Scripture is of any priuate motion. For the prophecie came not in old time by the will of man: but holy men of God ſpake as they were mooued by the Holy-Ghoſt.*

Where firſt, the bleſſed Apoſtle calls the writings of the Prophets βεβαιότερον λόγον, *a moſt ſure word.* Secondly, he aduiſeth vs to be diligently conuerſant in thoſe writings: *yee ſhall doe well to take heed vnto them.* Thirdly, he ſhewes the neceſſitie, and vſe of them, by a compariſon: *they are as a light, that ſhineth in a darke place.* Fourthly, he preſcribeth

beth the time of our diligence: we must *take heed vnto them, vntill the day dawne, and the day starre arise in our hearts.* Fiftly, he noteth their difficultie. *Difficultas stimulus debet esse diligentiæ*; the more hard they are to be vnderstood, the greater must our diligence be: *No prophecie in the Scripture is of any priuate motion.* It is not in mans power rightly to vnderstand the Prophets. The Treasurer to the Queene of *Ethiopia* confesseth as much. *Act.* 8. 31. Sixtly, he poynteth at the author of *Holy Scripture*, not *mans will*, but *the Holy-Ghost*; For, *the prophecie in olde time came not by the will of man, but holy men of God spake, as they were moued by the Holy-Ghost.*

What St *Peter* in this place affirmeth of the Prophetical Bookes, is true also of the Euangelicall, and Apostolicall; what he affirmeth of the old testament, is true also of the new. The new and the old differ not in substance. *In veteri Testamento est occultatio noui, & in nouo Testamento est manifestatio veteris.* So saith St *Austin lib. de Catechizandis rudibus. cap.* 4. *In the old Testament the new is trid, and in the new the olde is manifested.* The like the same good Father hath. *Qu.* 37. *super Exodum*: *In vetere nouum latet, & in nouo vetus patet*: in the *old* the *new* is *couered*, and in the *new* the *old* is *opened.* Old and new, both doe agree in substance. Now make we our collection.

The whole Scripture conteining both Testaments, olde and new, is λόγος βεβαιότερος *a most sure word*: to it we must *take heed, as to a light that shineth in a darke place, till the day dawne, and the day starre arise in your hearts*: and *this we must know, that no Scripture in eyther of the Testaments*, old or new, is *of any priuate motion*: and that neither old nor new Testament came to vs, *by the will of man*, but that *holy men of God, haue* conueyed them vnto vs, *as they were moued by the holy Ghost.* And yet must this *holy Scripture*, be noted for a great Booke of Heresie? for conteining erroneous, and damnable opinions, and conclusions of Heresie?

The first pillars of the Primitiue Church, the auncient Fathers thought much otherwise. Because I cannot stand

long vpon this poynt, one shall serue for all. Sweete Saint *Chrysostome* in his ninth Sermon vpon the Epistle to the *Colossians*, thus speaketh to his hearers: Οἱ βιωτικοί; *yee, my secular and lay auditors, heare me, I beseech you: Get you Bibles, your soules physicke: if you be vnwilling, to be at charge for the whole, yet at least buy the new Testament*: the Euangelists, and Apostles will be your daily and diligent teachers. If any griefe befall you, make your repaire hither, as to an Apothecaries shop, here shall you haue varietie of medicines, fit to cure you. If any damage, if losse of friends, if death come, here may you finde comfort. In a word, the cause of all euill is, not to know the *Scripture*.

You see how far this good Father is, from calling the *Bible*, a *Booke of heresies*, as some late *Papists* haue done: He holds it to be the greatest treasure this world hath, and thinkes it for you very expedient, to haue one of them in your houses, that at euery opportunitie, you may be reading in it.

If any shall here obiect, I am towards the Law, I am employed about publike affaires, I am a tradesman, I am a marryed man, I haue children to maintaine, I haue a Familie to care for, I haue worldly businesses to looke vnto, it is not my part to read the *Scriptures*; this office belongs to them rather, who haue bidden the world farewell: to such St *Chrysostome* shall answer *Homil. 3. de Lazaro.* *Quid ais homo?* What sayst thou man? Is it not a part of thy businesse to turne ouer the *Scriptures*, because thou art distracted with many cares? *Immo, tuum est magis, quam illorum.* Yea the reading of the Scripture belongeth to thee, rather then to them, who haue bidden the world farewell, because they need not so much the helpe of *Scripture*, as you doe, who are as it were tossed in the waues of troubles.

To conclude this poynt. Let Papists set light by the *Sacred Scriptures*; let them debase, vilifie, and disgrace them to their owne vtter confusion and perdition: wee, through Gods goodnesse, haue learned a better lesson: that the word of God, which we call *Scripture*, is a hauen free from raging surges, a well fortified bulwarke, a towre

o *Chrysost. hom. 7. de pœnitentia.*

not

not ſtaggering; an aduancement not to bee taken from vs by violence, no not any way to bee diminiſhed; a ſtable bliſſefulneſſe at no time languiſhing; a neuer-failing pleaſure: whatſoeuer good a man can ſpeake of, *Sacrâ compertet in Scripturâ*, he ſhall finde it in the *Holy Scripture*. So ſaith ſweet *Chryſoſtome*, *Homil. 7. De pœnitentia*. In my firſt Sermon before you vpon this chapter, I deliuered vnto you the ſame in effect, thus.

The word of God (which we call Scripture) it is his moſt royall and Celeſtiall Teſtament, it is the Oracle of his heauenly Sanctuary, it is the onely Key, vnto vs, of his reueiled counſels, it is Milke from his ſacred breſts, the Earneſt and Pledge of his fauour to the Church, the Light of our feet, the Ioy of our hearts, the Breath of our noſtrils, the Pillar of our faith, the Anchor of our hope, the ground of our loue, the Euidence of our future bleſſedneſſe.

Now therefore, as the Elect of God, holy and beloued, let this word of God dwell plenteouſly in you, in all wiſdome: frequent this place to heare it read and expounded vnto you: and at home teach and admoniſh your owne ſelues in Pſalmes, and hymnes, and ſpirituall ſongs. My exhortation is the ſame, that S. *Paul* made vnto the *Coloſſians*, *Chap.* 3. 16. Thus much of the preface. The propheſie followeth.

The firſt part thereof is a generall accuſation of *Iudah*: *For three tranſgreſſions of Iudah, and for foure.* Wherein we are firſt to conſider *who are the accuſed*, in the name, *Iudah*. Secondly, *whereof they are accuſed*; *For three tranſgreſſions, and for foure.* Firſt of the *accuſed*.

The *accuſed* are the inhabitants of the Kingdome of *Iudah*. The Kingdome of *Iudah* is taken ſometimes *latè*, ſometimes *ſtrictè*: ſometimes in a *large*, ſometimes in a *ſtrict ſenſe*. In the *large*, it betokeneth all the twelue tribes of *Iſrael*: in the *ſtrict ſenſe*, it betokeneth onely two tribes; *Iudah* and *Beniamin*.

Iudah, and *Iſrael* at firſt were but one kingdome, which afterward was diuided into two; the Kingdome of *Iudah*,

and the kingdome of *Israel*. When, and how this was done, it is expreſſely deliuered in 1 *Kings* 12. & in 2 *Chro.* 10. It was after the death of King *Salomon*, and thus.

Reboboam, King *Salomons* ſonne, cenſured by *Eccleſiaſticus*, *chap.* 47. 23. to be ἀφρονήμονος, the fooliſhneſſe of the people, and one that had no vnderſtanding, ſucceeding in his fathers throne, did, vpon aduiſe giuen him by his young counſellours, promiſe ſharpe vſage and hard meaſure vnto his people: *My leaſt part, my little finger ſhall be bigger then my fathers loynes: whereas my father did burden you with a grieuous yoke, I will make it heauier: my father hath chaſtized you with rods, but I will correct you with ſcourges.*

This his vnkinde and euill entreating of a people, which of late, in King *Salomons* time, ſaw good and peaceable daies, did cauſe a rebellion and reuolt. Ten of the twelue tribes much diſcontented, brake forth into ſpeeches of impatiency. *What portion haue we in Dauid? We haue no inheritance in the ſonne of Iſchai: to your tents, O Iſrael: now ſee to thine owne houſe, Dauid.* So they forſooke *Reboboam* their rightfull Lord, and ſet vp vnto themſelues a new King, *Ieroboam* ſonne of *Nebat*: yet were theſe children of *Iſrael*, who dwelt in the cities of *Iudah*, ſubiect to *Reboboam* ſtill.

Thus you ſee, *Iſrael* diuided from *Iſrael*: ten tribes from the other two. Two tribes; the tribes of *Iudah* and *Beniamin* continued in their obedience to the houſe of *Dauid*: the other ten tribes forſooke it, and fell away.

The ten reuolted tribes haue diuerſe appellations in the ſanctified writings of the holy Prophets: *Bethel*, *Bethauen*, *Samaria*, *Iezreel*, *Ioſeph*, *Ephraim*, *Iacob*, *Iſrael*: theſe names are appropriate, to ſignifie the *Kingdome of Iſrael*.

The other two tribes, *Iudah*, and *Beniamin*, called but one tribe in the 1 *King.* 11. 13. becauſe of the mixture of their poſſeſſions, theſe two tribes ſerled in their faithfulnes and obedience to the ſeede of *Dauid*, haue likewiſe in the ſacred Scriptures their diuers appellations. Sometimes *Iudah*, ſometimes *Beniamin*, ſometimes *Ieruſalem*, ſometimes *Sion*, ſometimes *the houſe of Dauid*, are peculiarly

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deſigned to ſignifie the Kingdome of *Iudah*.

Iudah is one of theſe appellations, and that is the *Iudah* in my text, *properly*, verſ. 5. *I will ſend a fire vpon Iudah*, that is, vpon the *Kingdome of Iudah*. And by a figure, in this firſt branch of this propheſie, where *Iudah* is put for the *inhabitants of the kingdom of Iudah*. Thus haue you the parties accuſed, the inhabitants of the kingdom of *Iudah*. But wherof are they accuſed? Of ſinning againſt the Lord. So goeth the letter of my text; *For three tranſgreſſions of Iudah, & for foure.*

What are theſe three and foure tranſgreſſions? *Arias Montanus* makes three of them to bee, *man-ſlaughter*, *inceſt*, and *idolatry*: The firſt is *man-ſlaughter*. *Eſay* poynts at it, chap. 1. 15. *Your hands are full of bloud.* The ſecond is *inceſt*. *Ieremie* poynts at it, chap. 23. 10. *The land is full of adulterers.* The third is *idolatry*. *Hoſeah* poynts at it, chap. 1. 2. *The land hath committed great whoredome, departing from the Lord.* The fourth, which of all, is the moſt flagicious and hainous, is expreſſed in this text; and it is their reiecting, aboliſhing, or diſanulling of Gods lawes and commandements.

For three tranſgreſſions of Iudah, and for foure.] *Albertus* the Great, B. of *Ratisbon*, will haue three of theſe tranſgreſſions to be expreſſed in this text. The firſt of them is, *Legis abiectio*, the abiection, or contempt of Gods Law: *They haue deſpiſed the law of the Lord.* The ſecond is, *præceptorum non obſeruatio*, the not obſeruing of Gods commandements: *They haue not kept his commandements.* The third is, *ad Idola conuerſio*: their conuerſion to Idols: *Their lies cauſed them to erre, after which their fathers haue walked.* Theſe three you ſee expreſſed in the text. But what is the fourth? It is *Sacrati loci prophanatio*, the prophanation of the hallowed place.

For three tranſgreſſions of Iudah, and for foure] *Paulus de Palatio* doth otherwiſe deſcant vpon theſe *three and foure tranſgreſſions*. The firſt he will haue to be committed by *Ieboram*, ſon of *Ieboſaphat*, King of *Iudah*, who to make himſelfe ſtrong in his Kingdome, ſlue with the ſword ſix of his brethren, and ſome of the Princes of *Iſrael*, 2 *Chro.* 21. 4.

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The second by *Ioash*, sonne of *Ahaziah*, who allured by the flattery of some of his Princes, slew *Zacharias*, the sonne of *Iehoiada*: or *Barachias*, betweene the temple and the altar, 2 *Chron.* 24. 21. *Matth.* 23. 35. The third, by King *Amaziah*, who, lifted vp with pride for his victory obtained against the *Edomites*, did prouoke the King of *Israel* to fight, 2 *Chron.* 25. 17. Thus haue you *three* of these *transgressions*. The *fourth*, saith this *Paulus de Palatio*, needes no enquiry. And why so? *Amos* in this text declares it. The Kingdome of *Iudah* from *Rehoboams* time was most propense vnto idolatry: from that time, they *cast away the law of the Lord*, they *kept not his commandements*, they *serued Idols, after which their fathers walked*.

For three transgressions of Iudah, and for foure] This phrase we met with fiue times in the former chapter, and once in this. The most naturall, proper, and significant exposition, heeretofore commended vnto you, is this: to vnderstand by *three and foure*, many. A number finite and certaine, is put for a number infinite and vncertaine. *For three transgressions of Iudah, and for foure*; that is, for many transgressions. As oft, as hee will, God forgiueth, though wee sinne many a time. It is but the custome of the *Scripture* thus to speake: God waiteth for vs *twice and thrice*, that is, a good while, to haue vs returne from our euill wayes vnto repentance: but the *fourth* time, that is, at length, when he seeth vs persist in our impenitency, hee protesteth against vs, as heere against *Iudah*, *I will not turne to you*, I will not turne away your punishment.

I will not turne away the punishment thereof] These words are diuersly rendered: by *Gualter*, *non conuertam eum*, I will not turne *Iudah*, I will not recall him into the right way; he shall runne to his owne perdition. By *Mercer*: *non parcam ei*, I will not spare *Iudah*: according as his desert shall be, so shall he haue. In our English-*Geneua* translation, *I will not turne to it*. In our late Church-Bible, *I will not spare him*. In our newest translation, *I will not turne away the punishment thereof*. So read *Iunius* and *Tremellius*, accor-

according to the Hebrew, *Non auertam istud*, I will not turne away this punishment, which I haue resolued to lay vpon *Iudah*. The summe of both accusation and protestation is this. If *Iudah* had sinned but once, or a second time, I would haue beene fauourable to them, and would haue recalled him into the right way, that so they might haue been conuerted, and might haue escaped my punishments, but now whereas they doe daily heape transgression vpon transgression, and make no end of sinning, I haue hardened my face against them, I will not turne them vnto me, I will not turne to them, I will not spare them, I will not turne away the punishment, which I haue resolued to bring vpon them; but indurate and obstinate, as they are, I will vtterly destroy them. *For three transgressions of Iudah, and for foure, I will not turne away the punishment thereof.*

Thus haue you the exposition of the two first parts of this prophecie; of the *accusation* of *Iudah*, and the Lords *protestation* against them. Now let vs see what doctrin may bee taken hence for our further instruction, and the reformation of our liues. Doth God resolue to punish *Iudah*, for *three & foure trãsgressions?* The doctrin arising hence is this. *Three transgressions, and foure*, that is, many sinnes, *doe prouoke Almighty God to lay his punishments vpon vs.*

God is of pure eyes, and beholdeth no iniquity. Hee hath layd righteousnesse to the rule, and weighed his iustice in a ballance. His sentence is passed forth, and stands, like the law of the *Medes* and *Persians*, irreuocable: Tribulation and anguish, vpon euery soule that doth euill. The soule that sinneth, it selfe must beare the punishment. God makes it good with an oath, *Deut.* 32. 41. that hee *will whet his glittering sword, and his hand shall take hold on iudgement, to execute vengeance* for sinne. His soule hateth, and abhorreth sinne; his law curseth and condemneth sinne; his hand smiteth and scourgeth sinne. Sinne was his motiue to cast Angels out of Heauen, to thrust *Adam* out of Paradise, to turne Cities into ashes, to ruinate Nations, to torment his owne bowels in the similitude of sinne-

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full flesh. Sinne made him heretofore to drowne the olde world; and sinne will make him hereafter to burne this. So true is my doctrine.

Many sinnes doe prouoke Almighty God to lay his punishments vpon vs.

Let vs now make some vse of this doctrine.

Doe many sinnes cause Almighty God to punish vs? First, we are hence taught, at what time soeuer God shall lay his rod vpon vs, to seeke the true cause thereof in our selues. *Malorum omnium nostrorum causa, peccatum est*, saith S. *Austin*, Serm. 139. *de Tempore*. The cause of all euill is within vs: it is sinne within vs. It is impiety to imagine, that God will punish vs without a cause. *Non pateremur, nisi mereremur*, saith that good Father; We should not vndergoe any crosse or disturbance, vnlesse wee deserued it. Wherefore let vs, euery one of vs in particular, when God commeth neere to vs in iudgement, to touch, either our estates with want, or our callings with disgrace, or our bodies with sicknes, or our soules with heauines; let vs haue recourse to the sinnes within vs, which haue deserued this, and turne we to the *Lord* our God. Water, teares, sorrow, repentance, will better satisfie him, pacifie him, mooue him, alter him, then whatsoeuer vengeance, or plagues, or bloud, or death.

Let vs enter into a due consideration of our corruptions, our transgressions, our sinnes, wherewith, as with a heauy burden, wee are laden: and returne wee to the *Lord* our God: adulterers, murtherers, idolaters, the sacrilegious, the ambitious, the couetous, drunkards, railers, lyars, the blasphemous, swearers, forswearers, all, who by any their euill wayes prouoke God to the execution of his iustice, must take part in this conuersion. Let no man draw backe; let not the heinousnesse of our fore-passed sinnes deterre vs or keepe vs, from so holy a course. I dare affirme with S. *Austin* Serm. 181. *de Tempore*. *Non nocent peccata praterita, si non placent presentia.* Sinnes past hurt not, if sins present please not. Let vs euen now at this present in detestation

teſtation of ſinne reſolue to ſinne willingly no more, and our ſinnes paſt ſhall neuer hurt vs. O let not this vſe ſlip out of our minds. When God his heauy hand is vpon vs in any croſſe or tribulation, ſeeke wee out the cauſe of it in our ſelues, in our ſinnes.

A ſecond vſe followeth: and it is to ſtirre vs vp to a ſerious contemplation of the wonderfull patience of Almighty God, who did ſo graciouſly forbeare thoſe inhabitants of *Iudah*, till by their *three tranſgreſſions*, and by their *foure*, they had prouoked God vnto diſpleaſure. The holy Scriptures are frequent in proclaiming God to be *merciſull*, and *gracious*, and *long-ſuffering*, and *of great goodneſſe*. Hee cryeth to the fooliſh, *Prou.* 1. 22. *O ye fooliſh, how long will ye loue fooliſhneſſe?* He cryeth to the faithleſſe, *Math.* 17. 17. *O generation, faithleſſe and crooked, how long now ſhall I ſuffer you?* He cryeth to *Ieruſalem*, *Matth.* 23. 37. *O Ieruſalem, Ieruſalem, how often?* What could the Lord haue done more vnto his vineyard, then he had done vnto it? He dreſſed it with the beſt and kindlieſt husbandry that his heart could inuent, as appeareth, *Eſa.* 5. 2. Such carefull dreſſing could not but deſerue fruit. This fruit he required not at the firſt houre, but tarried for it the full time, euen till the autumne and time of vintage; if then it failed, did it not deſerue to be eaten vp? Looke into the 13. of *Luke* verſ. 6. There ſhall you ſee the Lord wayting three yeeres for the fruit of his fig-tree, yea and content, that digging, and dunging, and expectation a fourth yeere may bee beſtowed vpon it. Doubtleſſe God is *merciſull*, and *gracious*, and *long ſuffering*, and *of great goodneſſe*.

Heereof (Beloued) we haue great experience. We haue our *three tranſgreſſions*, and our *foure* too, as *Iudah* had. Our manifold ſinnes, our ſins of omiſſion, and our ſinnes of commiſſion, our ſinnes of ignorance, and our ſinnes of wilfulneſſe, our ſinnes of infirmity, and our ſinnes of preſumption, doe they not day by day, impudently and ſawcily preſſe into the preſence of Gods Maieſty, to procure his vengeance againſt vs? And yet wee muſt needes confeſſe

feſſe it, God is *good*, and *patient* towards vs.

Beloued, let vs not abuſe ſo great goodnes and patience of our God. Though ſome fall ſeauen times a day, and riſe againe; though to ſome ſinners it pleaſeth God to iterate his ſufferance, as vpon vs hitherto he hath done; yet ſhould not we herevpon preſume to iterate our miſdoings. For we well know, that Almighty God puniſhed his [p] *Angels* in heauen for *one* breach, [q] *Adam* for *one* morſell, [r] *Miriam* for *one* ſlander, [s] *Moſes* for *one* angry word, [t] *Achan* for *one* ſacrilege, [u] *Ezechias* for *once* ſhewing his treaſures to the Embaſſadors of *Babel*, [x] *Ioſias* for *once* going to warre without asking counſell of the *Lord*, and [y] *Ananias*, and *Saphira* for *once* lying to the Holy Ghoſt. God is now as able, as euer he was, euen for *one* tranſgreſſion to cut vs of; but if he patiently forbeare vs, till by *three* and *foure* tranſgreſſions, by our many ſinnes, we grieue the *Holy Spirit* of that *Sacred Maieſtie*, ſhall we thinke (as ſome impiouſly doe) that God takes no notice of the ſinnes, which we commit, or cares not for them? Far let all ſuch conceit be from any Chriſtian heart.

p *Iob.8.44. Iud.6. 2 Pet.2.4.*
q *Gen.3.17.*
r *Num.12.10.*
s *Deut.32.52.*
t *Ioſh.7.24,25.*
u *Eſai.39.2.*
x *2.Chrō.35.22.*
y *Act.5.5. &c.*

Let vs rather confeſſe the truth: that God by ſuch his forbearance doth lead vs to repentance: for as much as it is impoſſible, that God ſhould be, and not ſee; ſhould ſee, and not regard; ſhould regard, and not puniſh; ſhould puniſh, and not proportion his puniſhments to our ſinnes. I grant that the iuſtice of God goeth on χρόνῳ καὶ τάξει, ſlowly, and in order: but for the moſt part it recompenſeth the ſlacknes of iudgement with the heauineſſe thereof. It keepes the rule full well; to render for ripe ſinnes, ripe plagues; for great ſinnes, great plagues; for grieuous ſins, grieuous plagues.

The rule in the Scholes is thus deliuered. *Culpam pœna ſequitur*, euery ſinne hath a due puniſhment attending it. God is without exception iuſt: and therefore *Grauitas ſupplicij, grauitatem peccati denotat*; grieuous puniſhments whereſoeuer God ſhall lay them, doe argue grieuous ſins of thoſe places, and perſons. Let no man then, that groa-

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neth vnder any crosse, affliction, or tribulation, complaine of his hard hap, or ill fortune; all such visitations are from God, and for our sinnes. And if we will stay Gods hand from correcting vs, we must stay our selues from sinning, and offending him. I conclude with *S. Pauls* exhortation to the *Romanes, chap. 6. 12. Let not sinne reigne therefore in your mortall bodies; obey it not in the lusts thereof; giue not your members, as weapons of vnrighteousnesse vnto sin; but, as men aliue from the dead, giue your selues vnto God, that being freed from sinne, and made Gods seruants through Iesus Christ, you may haue your fruit in holinesse, and the end euerlasting life.*

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AMOS: 2. 4.

Becauſe they haue deſpiſed the law of the Lord, and haue not kept his commandements.

THE third part of this prophecie againſt *Iudah* is now to be examined: namely the enumeration of ſome particular ſinnes, whereby the inhabitants of *Iudah* prouoked their God vnto diſpleaſure. The firſt paſſage in this part is: *They haue deſpiſed the law of the Lord.* Where we haue, the ſinne of *Iudah*, and the obiect thereof; the ſinne, *contempt*; the obiect, *the law of the Lord.*

They haue deſpiſed: there is the ſinne. *The law of the Lord:* there is the obiect. Firſt of the ſinne, of the contempt.

* *Zanch. de oper. redemp. lib. 1. cap. 18. Theſ. 2.*

They haue deſpiſed] * *Contempt* is an action of the minde, by which we nothing at all, or very lightly eſteeme of a thing, and therefore doe reiect it. This action, which I call *contempt*, is partly from the vnderſtanding, partly from the will. Firſt the vnderſtanding eſteemes a thing to be nothing or litle worth; then doth the will reiect it, and caſts it away.

A thing may be *contemned* two manner of wayes; either ſimply, or in reſpect of ſome other thing.

Firſt ſimply. So we may *contemne* a vile fellow, one that hath no vertue, no goodnes in him; one that is altogither vicious, giuen vp [a] to a reprobate ſenſe, to drunkenneſſe, to wantonneſſe, to worke all kinde of wickednes, euen with greedineſſe. Such a fellow, is ſimply vnworthy to be had in any the leaſt eſtimation. Such we may, we

a *Rom. 1. 28.*

must

must *contemne*. In like sort, if a tyrant command, that which is vniust, any thing that is derogatorie to the glory of God, and threatneth grieuous punishments, vnlesse he be obeyed: in this case a good Christian, must be of a stout courage; he must *despise* the vniust command, and the proud threats of the tyrant; his zeale must be only for the glory of the Lord.

The storie of the three children, *Dan.* 3. is not vnknowne to you. The King of *Babylon, Nabuchodonozor* [b] set vp a golden image, and commanded it to be worshipped. His decree was, that [c] *euery one, that should heare the sound of the cornet, trumpet, harpe, shawme, psalterie, dulcimer, and other instruments of musicke, should fall downe, and worship the golden image*: who so fell not downe, and worshipped, *hee should be cast into the middest of a hot fiery furnace.*

b *Dan.* 3. 1.

c *vers.* 10.

This vniust decree of the King, the three children, *Sidrach, Misach, and Abednego*, regarded not: they could not be brought to worship this golden image; they feared not his hot fiery fornace; they knew, God was [d] *able to deliuer them* from thence; if God would not, yet were they resolued in no wise to worship that image: they would not so much as outwardly consent to idolatry; so zealous were they for the glory of God. A worthy example for my present purpose, to shew, that the *vniust commands* of Tyrants, are very iustly *contemned* and *reiected*. So are the commands of Magistrates, Parents, and other superiours in authoritie, if they deprive God of his glory. If they diminish, remit, or abate any thing of the glory of God, they are simply to be *contemned*.

d *vers.* 17.

You see now; a thing may be contemned *simpliciter*, simply. It may also be contemned *secundum quid*, in respect of some other thing: as when a man esteemes more of his pleasure, or profit, then of the law of the *Lord*. Such an one may be said *secundum quid*, in respect of his owne pleasure, or profit, to *contemne the law of the Lord*. And this *contempt* is a sin. The fore-mentioned *contempts*, were not sinnes. A *contempt* may be a sinne, or not a sinne. You

may discerne it by its *obiect*, or the thing *contemned*. If the *obiect*, if the thing *contemned* be euill, then is the *contempt* good; it is a vertue, its no sinne. It is no sinne to *contemne* a vicious fellow, in whom there is no sparke of pietie: its no sinne to *contemne* the impious and vniust commands of men placed in authoritie aboue vs, as you haue already heard. But if the *obiect*, if the thing *contemned* be good, then is the *contempt* euill, it is a vice, its a sinne. Such was this contempt of *Iuda*, for *they despised the law of the Lord*. You see their sinne, *Contempt*. Now see the *Obiect*.

The law of the Lord.] The LXX. haue τὸν νόμον [τὸν φυσικὸν] Κυρίου, *the naturall law of the Lord*. But *the law of the Lord*, as vsually it is diuided in the schooles, is either [e] ἠθικὴ, or ἱερατικὴ, or πολιτικὴ; its either *morall*, or *ceremoniall*, or *iudiciall*. The word in my text is תורת a word repeated in one Psalme, *Psal.* 119 foure & twenty times: it signifieth not only the *Morall law* of God, expressed in the Decalogue, or ten Commandements, but the *Ceremoniall law* also, yea and the *Iudiciall* too: and generally [f] *totam Doctrinam à Deo patefactam, & Ecclesiæ traditam*: whatsoeuer doctrine is reuealed from God, and deliuered to the Church. Such was the *contempt* of these inhabitants of *Iudah*; whatsoeuer they were taught from God, by his holy Prophets, or by the reading of the Law, or by the light of nature, they *despised* it.

e *Danæus Isag. Chr. par. 3. lib. 3. cap. 14.*

f *Moller in Ps. 1. 2.*

They haue despised the law of the Lord.] Though this word תורת generally signifie, *whatsoeuer God any way teacheth*; yet may it specially be taken for the *Morall law*, conteined in the Decalogue, or ten Commandements; which for the excellencie thereof is called *the law of the Lord*: and surpasseth all others for many reasons.

1. This *Law* was made by God himselfe, written by God himselfe, first in the hearts of men; afterwards in two [g] tables of stone.

2. This is the most ancient of all others: it is as the fountaine of all the rest.

3. This is the most vniuersall *Law*, that is, It bindeth not

g *Deut. 4. 13. & 5. 22. & 10. 2.*

Bellarm. Christ. Doctr.

not onely Christians, but Iewes also and Gentiles, men and women, rich and poore, Princes and priuate men, the learned and ignorant.

4. This *Law* is immutable, it cannot be taken away, it cannot be dispensed with.

5. The promulgation of this *Law* was more solemne, then of any other. It was promulgated with the greatest solemnitie, that could be in Mount *Sinai*, [h] with sound of angelicall trumpets, with great thunder, with lightning from heauen, in the presence of all the people of God. h *Exod.* 20, 18.

6. This *Law* is, of all *lawes*, most *necessarie*. *Necessarie*, for the preseruing and maintayning of discipline both in and without the Church. *Necessarie*, to convict man of sinne, and to disrobe him of that pride, which makes him to presume of his owne naturall strength. *Necessarie*, to represse and keepe vnder the obstinate and selfe-willed sinner, with feare of punishments. *Necessarie*, to informe and instruct the regenerate in the true seruice and worship of God.

This *law of the Lord* so far surpassing all other *lawes* for the excellencie thereof, these inhabitants of *Iudah* did *despise*; they *contemned* it. You see the sinne here laid vnto their charge; *Contempt of the law of the Lord. They haue despised the law of the Lord.* The doctrine arising hence is:

The contempt of the law of the Lord is a very grieuous sinne.

This truth will be plaine, if you will consider, what punishments God in his holy word threatneth and layeth vpon the *despisers*, or *contemners* of his Sacred Maiestie, of his ceremonies, of his commandements, of his holy word.

Such *despisers*, or *contemners*, are *an abomination to the Lord*, Prov. 3. 32. *The Lord will despise them*, 1. Sam. 2. 30. *The Lord will scorne them*, Prov. 3. 34. *The Lord will bring vpon them terrors, consumptions, burning agues, and sorrow of heart*, Levit. 26. 15. *The Lord will send a fire vpon them to*

deuoure them, Amos 2.5. and hauing ſo done, He *will laugh at their deſtruction*, Prov.1.26. For this *contempt*, *Pharaohs chariots*, his *choſen Captaines*, and *his hoſte* were *couered* in the *deepe*; *they ſanke to the bottome of the Sea, as a ſtone*: they were all drowned, *Exod.*15.4,5. For this *contempt*, *Saul* was reiected from being King ouer *Iſrael*: he became his owne executioner; he *fell vpon his owne ſword*, 1.*Sam.*31.4. For this *contempt*, *Salomons* kingdome was [i] *to be rent from him*, and to be *giuen to his ſeruant*: it was accompliſhed in his ſonnes dayes, in the dayes of *Rehoboam* the *Iſraelites* made vnto themſelues a new *King*, euen *Ieroboam*, *ſonne of Nebat*, 1.*Kings* 12.20. What was it, but this *contempt*, that brought [k] ruine to the ſtate of *Ahaz*? What but this *contempt*, hath brought to nought many ancient and flouriſhing kingdomes, and nations? What elſe, hath laid their honor in the duſt? Infinite ſhould I be, would I produce all, that is deliuered in the Sacred Scriptures concerning this *contempt of the Lord*, *and his holy lawes*. The litle which I haue already brought out of that invaluable treaſurie, may ſerue for the eſtabliſhment, of my propounded doctrine; namely that

i 1.King.11.11, 12.

k 2.*Chr.* 28.13.

The contempt of the law of the Lord is a very grieuous ſinne.

You ſee the doctrine. Let vs now make ſome vſe of it to our ſelues.

Is it true beloued? Is it *a grieuous ſinne to deſpiſe the law of the Lord?* Let this be a motiue to vs to gage the very depth and bottome of our hearts, there to ſee, whether we haue ſinned this ſinne: whether we haue carried our ſelues *contemptuouſly* towards *the law of the Lord*.

Can we ſay concerning *this law of the Lord*, as that ſweet ſinger of *Iſrael*, that holy man of God, King *Dauid* once ſaid; that we haue *not* [l] *forgotten it*; that, we haue *not* [m] *declined from it*; that, we haue [n] *kept it*; that, we [o] *loue it*; we [p] *delight in it*; our [q] *meditation is in it all the day*; that its better vnto vs, then [r] *thouſands of gold and ſilver*? Can we thus truely ſay? Then doubtleſſe are we free from

l Pſal.119.61.
m verſ.51.
n verſ.55.
o verſ.113.
p verſ.70.& 174
q verſ.97.
r verſ.72.

this.

this sinne of *Contempt* of *the law of the Lord*.

But if we wilfully *breake the law of the Lord*: if we haue no feare, nor feeling of the iudgements threatned in that his *holy law*: if we runne on securely in our vngodly courses: if we prostitute our selues to all vncleannesse: if we be filled with [f] *vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnes*: if we be puft vp with *error, murther, debate, deceit, malignitie*: if wee walke according to the [t] *course of the world*, in the *lusts* of our *flesh*, fulfilling the *desires* of our *flesh*, taking delight in doing the [u] *workes* of the *flesh*; then are we out of doubt guilty of this sinne, of *despising the law of the Lord*.

[f] *Rom.* 1. 29.

[t] *Ephes.* 2. 2.

[u] *Galat.* 5. 19.

Wherefore let vs, let euery one of vs, enter into the closet of our own hearts: examine we our selues, how we haue heretofore stood, and how we do now stand, affected to the *law of the Lord*. Iudge we our selues, that we be not iudged of the *Lord*; condemne we our selues, that we be not condemned of the *Lord*. If we finde our selues hitherto to haue bin [x] *intangled in the snares of Satan*, to haue fashioned our selues to the manners of this sinfull world, to haue spent our dayes in vanities, and our nights vpon the beds of wantonnesse, without any due regard of *Gods holy lawes* enacted in the *high Court of Heauen* to the contrary: our best way will be to betake our selues to *the throne of mercy*, there to begge of *Him* that sitteth vpon *the throne*, the grace of vnfeined repentance: that sorrowing with a godly sorrow for our sinnes past, for our rebellion and disobedience to *the law of the Lord*, expressed in the wicked conuersation of our fore-passed liues, we may now at length become *new creatures*, creatures of new hearts, and new spirits, resoluing for the time to come to yeeld all obedience to *the Law of the Lord*, to frequent his Sanctuarie, where this *law* is vsually read and expounded to vs, that God thereby may bee glorified, and our soules saued.

[x] *2. Tim.* 2. 26.

Thus farre of the sinne of *Iudah*, as it is expressed in the first branch of this third part of my text: *They haue despi-*

ſed the law of the Lord. The doctrine grounded thereupon, was this:

The contempt of the law of the Lord is a very grieuous ſinne.

The vſe made thereof vnto our ſelues, was to ſtirre vp in vs a deſire of conforming our obedience to *this law of the Lord.*

The ſinne of *Iudah*, is further expreſſed in the next clauſe: *They haue not kept his Commandements.*

Commandements] The word in the originall, and *Hebrew* fountaine is, מצותיו a word repeated, *Pſal.* 119. two and twenty times. The *Septuagint* tranſlate it προσταγματα: the vulgar Latin, and *S. Hierome*, *mandata*, iuſt as we do, *mandates* or *commandements*. *Tremellius* and *Iunius* haue *ſtatuta*, ſtatutes: ſome haue *Ceremonias*, Ceremonies; which ſoeuer of theſe tranſlations we receiue, it will be conſonant to the analogie of faith, and the precedent clauſe. For whoſoeuer *deſpiſeth the law of the Lord*, he obſerueth not his *ceremonies*, he keepeth not his *ſtatutes*, he keepeth not προσταγματα, his *mandats* or *commandements*. So, this clauſe is but an expoſition of the former. The ſame thing is twiſe ſaid: 1. *They haue deſpiſed the law of the Lord.* 2. *They haue not kept his commandements.*

Is the ſame thing twiſe ſaid? Let it be true, that by *the lawes of the Lord*, and *the commandements of the Lord*, one and the ſame thing be vnderſtood: is it likewiſe all one, *to deſpiſe*, and *not to keepe?* or doth not our Prophet ſay leſſe againſt the people of *Iudah*, where he ſaith, *They haue not kept the commandements of the Lord*, then when he ſaith, *They haue deſpiſed the law of the Lord?*

He may ſeeme to ſay leſſe. But if we conſider the force of the *Hebrew* phraſe, we ſhall finde it to be otherwiſe. It is a rule, y *Hebrai per negationem contrarij vehementiùs affirmant:* the Hebrewes by denying the contrary doe the more vehemently affirme. It may thus appeare. *Solomon* in his *Prouerbs, chap.* 17. 21. ſaith, *Non gaudet ſtulti pater*, the father of a foole reioyceth not. This may ſeeme to be

y Druſius.

be but coldly and ſlenderly ſpoken, not ſufficiently to expreſſe that griefe, which fathers do conceiue at the *diſobedience* of their ſonnes, which the Wiſeman there calleth *fooliſhnes*. But the phraſe is very forcible; *Non gaudet ſtulti pater*; the father of a fuole reioyceth not. *Nemo quiſquam vnquã ita dolet, quin idem aliquãdo gaudeat*, ſaith o a learned writer. There is ſcarſe any man euer ſo grieued, but that at ſome one time, or other, he reioyceth: but if a man at all times, and euery moment of time be grieued, of him we may truly ſay, *Non gaudet*, he reioyceth not. *Non gaudet ſtulti pater*: It is very fitly engliſhed in our new tranſlation: *The father of a foole hath no ioy.*

o *Druſ. obſernat. lib. 1. c. 82.*

Here you, you who liue vnder the rule of your parents, be ye ſonnes, or daughters, liuing vnder father, or mother, if you behaue your ſelues *diſobediently* towards your Parents, in *Salomons* account you are *fooles*; and your *Parents can haue no ioy in you*. And, tell me, of whom ſhould your Parents haue ioy, if not of you their children? *S. Paules* exhortation is not lightly to be eſteemed by you. Heare therefore what he ſaith vnto you, *Epheſ.* 6. 1. *Children, obey your parents in the Lord.* and *verſ.* 2. *Honor thy father, and mother.* To the firſt he perſwadeth you by a reaſon drawne from the ſchole of nature, *It is right ſo to do.* To the ſecond he allureth you, by an argument drawne from your owne good, *v.* 3. So ſhall it be *well with you*, and you ſhall *liue long vpon the earth.* and euer remember this ſame, *Non gaudet* of Salomon: *Non gaudet ſtulti pater*; The father of *a foole*, of a diſobedient childe, *hath no ioy.*

A like phraſe the ſame *Salomon* hath, *Prou.* 10. 2. *Non proſunt theſauri improbitatis*: The treaſures of wickednes profit not. This may ſeeme to be ſpoken but ieiunely, and ſleightly, not ſufficiently to expreſſe the hurt & miſchiefe, that ſhall befall a man, for his goods vnlawfully, and diſhoneſtly gotten. But the phraſe is very forcible, *Non proſunt theſauri improbitatis*, the treaſures of wickednes profit not. *Quod in omni tempori nocet* ſayth p one, *de eo veriſſimè enuntiatur, non prodeſt.* Name any thing, that at all times is hurtfull,

p *Druſius, vbi ſuprà.*

full, and of it we may truely say, *Non prodest*, it doth not profit. *Salomon* hath named it: *Thesauri improbitatis*, the treasures of wickednesse. *Non prosunt thesauri improbitatis*: It is very fitly englished in our new translation, *The treasures of wickednesse profit nothing*, It is worth the marking: *they profit nothing.*

Heare you, you who heape vnto your selues, *Thesauros improbitatis*, these same treasures of wickednesse, by your *auarice, extortion, oppression, vsury, false-dealing with your neighbours*, or otherwise vnlawfully. You may know, that these your *treasures of wickednesse can profit nothing*. They may be vnto you obstacles, and impediments, to keepe you for euer without the gates of Heauen. What meaneth else our blessed *Lord*, and Sauiour *Iesus Christ*, in that his constant asseueration to his Disciples, *Mat.* 19. 23. *Verily, verily, I say vnto you, that a rich man shall hardly enter into the kingdome of Heauen?* And againe, where he sayth, ver. 24. *It is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God?* And who is this rich man? *Qui diuitijs, cor apponit*; he that setteth his heart vpon his riches, and trusteth in them: and not onely he, but he also that getteth his goods vniustly, he that getteth *thesauros improbitatis*, those same treasures of iniquitie: whereof for the present I say no more, then what our *Sauiour* sayth to his Disciples, *Mat.* 16. 26. *What is a man profited, if hee shall gaine the whole world, and loose his owne soule?* Onely I wish from my heart, that in your hearts were written this same; *Non prosunt: Non prosunt thesauri improbitatis*, the treasures of wickednesse doe profit nothing.

Will you now looke backe to my text, for the explication whereof I haue expounded to you a *Non gaudet*, and a *Non prosunt*. The first, *Non gaudet*, concerneth the Father of a disobedient childe, and importeth *signum gaudij*, the priuation of ioy: the Father of a disobedient sonne hath no ioy at all. The other, *Non prosunt*, is spoken of goods ill gotten, and importeth *signum vtilitatis*, the priuation of profit: *Non prosunt*, goods ill gotten profit nothing at all. My

text

text hath answerable to those two, a *Non obseruârunt*. *Non obseruârunt mandata eius*, They haue not kept the commandements of the Lord. This may seeme to be but coldly and sleightly spoken, not sufficient to expresse the *disobedience* of the people of *Iudah*, towards *the commaundements of the Lord*. For there is no man liuing vpon earth, that *can keepe his commandements*. And if the people of *Iudah* in this, sinned, but as other men ordinarily sinned, what great matter is it, that our Prophet here obiecteth to them? But the phrase here is very forcible. *Non obseruârunt mandata eius*: They haue not kept his commaundements. Here is implied *vlpoon obseruantiæ* a priuation of obseruance. *They haue not kept the commandments of the Lord* in any one point. Couenant-breakers and apostates, as they were, they refused to be vnder the Lords commandements, and audaciously framed to themselues a new kind of worship, ἐθελοθρησκείαν, a will worship, a worship of their owne inuention; *cultum plenum sacrilegijs*, a worship full of sacriledge.

We see now, what it is, that our Prophet in this branch of my text, reproueth in the people of *Iudah*; It is a *Non obseruârunt* a non obseruance, an vniuersall *neglect* of the *commandements* of the *Lord*. They tooke license to themselues, to innouate, to frame vnto themselues a new kind of diuine worship; such as the *Lord* neuer approoued, yea, such as was contrarie to the expresse will of the *Lord*, and was forbidden by him. From this reproofe of *Iudah*, we may take this lesson:

Obedience to the commaundements of the Lord, is a dutie which the Lord requireth to be performed by euery childe of his. This truth is made as plaine, as the light at noone day, by the words of blessed *Samuel* to king *Saul*, 1. *Sam.* 15. 22. *Hath the Lord as great delight in burnt offerings, and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better then sacrifice: and to hearken then the fat of Rams. For rebellion is as the sinne of witchcraft, and stubbornesse is as iniquitie, and idolatrie.* In which words of *Samuel*, we haue the nature of two contraries, *obedience*, and *disobedience*, excellently disciphered.

ciphered. The one to be better then *sacrifice*: the other to be as *witchcraft* and *idolatrie*.

Obedience is better then sacrifice. For [z] he that offereth a sacrifice, offereth the flesh of a beast: but he that obeyeth, offereth his owne will, as a quicke and reasonable sacrifice, which is all in all. *Disobedience is as witchcraft and idolatrie.* For what else is *disobedience*, but when the Lord hath imposed some dutie vpon vs, wee then conferre with our owne hearts, as *Saul* consulted with the woman of [a] *Endor*; or as *Ahaziah* King of *Samaria*, with [b] *Baalzebub*, the God of *Ekron*, whether the word of the Lord, shall be harkened to, yea, or no. Thus we set vp an idol, within our owne breasts against the God of Heauen, and despising, forsaking, not keeping his commandements, we follow the voice, and perswasion of our owne deuises.

z *Per victimas aliena caro, per obedientiam vero voluntas propria mactatur. Greg. Mor. lib. 35. cap. 10.*

a 1. *Sam.* 28. 7.
b 2. *King.* 1. 2.

To this place of *Samuel* (though of it selfe it be sufficient for the establishment of my propounded doctrine: Namely, that *Obedience to the commandements of the Lord, is a dutie which the Lord requireth to be performed by euery child of his*) let vs adde some other passages of holy Scripture, wherein the Lord to draw vs to this dutie of obedience, promiseth vs blessings.

Memorable is that protestation of *Moses* to the children of *Israel*. Deut. 11. 26. *Behold, I set before you this day a blessing, and a curse. A blessing if ye obey the commandements of the Lord your God; a curse, if ye obey them not.* As if hee had thus said. Bethinke your selues, *O ye children of Israel.* Seeing God hath commaunded me to publish his law vnto you, it is not for you to fal asleepe. He sheweth you, how you may *prosper* all your life long, namely, *if you will obey him.* Obey him, and prosper all your life long. Is not this a great blessing? But if you obey him not, the curse will ouertake.

This doth *Moses* more particularly deliuer, *Deut.* 28. 1. *If*, saith he, *thou shalt hearken diligently to the voice of the Lord thy God, to obserue and keepe all his commandements*: that is, if yee hearken to the Lords voyce, to obey his commandements, and be carefull to keepe them, *then shall you be blessed*

all

all manner of wayes; you shall be enuironed through *Gods* fauour, with all manner of well-fare, and prosperitie.

Will you a Catalogue of such blessings, as shall bee conferred vpon you for your *obedience* to the *commandements of the Lord*? It is readie gathered to your hands, *Deut.* 28. Obey yee the Commandements of the *Lord*, so *blessed shall yee be* [c] *in the cittie*, and *blessed in the field*: [d] *Blessed in the fruit of your bodies, and in the fruit of your grounds, and in the fruit of your cattell, and in the increase of your kine, and in the flockes of your sheepe*: [e] *Blessed in your baskets, and in your kneading troughs*: [f] *Blessed at your comming in, and blessed at your going out*: [g] *Blessed in your barnes, and in all that you set your hands to.* These and many other blessings recited in that Chapter, are plainely promised, and shall as faithfully bee performed, if you *obey* the commaundements of the *Lord* your God.

c *Ver.* 3.
d *Ver.* 4.
e *Ver.* 5.
f *Ver.* 6.
g *Ver.* 8.

But if you be stubborne, peruerse, and disobedient to the Commaundements of the Lord, then shall cursings as fast follow you: Then *Cursed shall yee be in the cittie*, and [h] *Cursed in the field*: [i] *Cursed in the fruit of your bodies, in the fruit of your ground, in the fruit of your cattell, in the encrease of your kine, and in the flocks of your sheepe*: [k] *Cursed in your baskets, and in your kneading troughs*: [l] *Cursed at your comming in, and cursed at your going out*: [m] *Cursed in your barnes, and in all that you set your hands to.* These, and many other *curses*, recited in that Chapter, are plainely threatned, and shall as faithfully be performed, if you *obey* not the *commandements* of the *Lord* your God.

h *Deut.* 28. 16.
i *Ver.* 18.
k *Ver.* 17.
l *Ver.* 19.
m *Ver.* 20.

I will not too farre presume vpon your patience. You haue heard of *maledictions*, or *cursings* against such as disobey the Commandements of the *Lord*. You haue heard also of *benedictions*, or *blessings* to such as obey the commaundements of the *Lord*. May it please you then to acknowledge this for an irrefragable truth; that,

Obedience to the commandements of the Lord, is a dutie which the Lord requireth to be performed of euery childe of his.

What vse shall we now make of this Doctrine? This needs

needs no great consultation. The vse is plaine: Is *obedience*, a dutie, which God requireth to be performed by all, who will be accounted in the number of his children? Then it is a dutie required to be performed by vs. For who is there among vs, that desireth not to be in the number of Gods children? Wherefore (dearely beloued in the Lord) let vs betake our selues to the Schoole of *obedience*: And striue we euery one to goe beyond his neighbour, in the offices of this Christian dutie.

Obedience! It hath praise with God and man. *Obedience*? It is the of-spring of the righteous! *Obedience*! It is, sayth [n] *Climacus*, *anima propria perfecta abnegatio, spontanea mors, securum periculum, tuta nauigatio, iter dormiendo confectum, sepulchrum voluntatis, excitatio humilitatis.* It is, sayth he, an absolute denial of our selues; it is a voluntarie death, it is a securitie from danger, it is a safe nauigation, it is a iourney performed as it were in a sleepe, it is a sepulcher of our will, it is the stirrer vp of humilitie. The obedient man, he absolutely *denieth* himselfe; but, that he may [o] *follow Christ*: he *dyeth* voluntarie, but [p] *vnto sinne*, that he may *liue vnto righteousnesse*: though he be on euery side enuironed with perils, yet is he secure, and feareth nothing: though he saile in the sea of this world, yet is his sayling safe: though hee iourneyeth in this valley of peregrination toward the Heauenly *Ierusalem*, yet he doth it, as it were in a sleepe, without molestation: he burieth the vnruly affections of his will; and spendeth the remainder of his abode here in the exercises of sweete humilitie. Thus shall the man be blessed that is obedient to the Commandements of the Lord his God.

n *In scala paradisi. gradu de obedientia.*

o *Mat.* 16. 24.

p 1. *Pet.* 2. 24.

It is said of the just. *Psal.* 112. 6. *In memoria aeterna erit iustus*; The iust shall be in euerlasting memorie. It may bee likewise said of the obedient; *In memoria aeterna erit obediens.* The obedient shall be in euerlasting memorie. The *Rechabites* shall neuer want a testimonie of their obediēce, vnlesse the booke of *Ieremy* the Prophet, be againe cut with a pen-knife, and burnt, as in the dayes of [q] *Zedechias*. *Ionadab* their Father commaunded them to drinke no Wine,

q *Ierem.* 36. 23.

and

and for that commaundements ſake, they would drinke none: they, nor their wiues, nor their ſonnes, nor their daughters, *Iere.* 35. 8. A worthy patterne of obedience. God himſelfe commends it, and obiects it for a reproofe of the diſobedience of his owne people, the inhabitants of *Iudah*. For *verſ.* 13. *Thus ſayth the Lord of hoſts, the God of* Iſrael; *Goe and tell the men of* Iudah, *and inhabitants of* Ieruſalem: *The words of Ionadab, the ſonne of Rechab, that he commanded his ſonnes not to drinke wine, are performed; for vnto this day they drinke none, but obey their fathers commaundement: Notwithſtanding I haue ſpoken vnto you, riſing early, and ſpeaking, but yee hearkened not vnto me.* This complaint of the Lord is redoubled, *verſ.* 16. *The ſonnes of Ionadab, the ſonne of Rechab, haue performed the commaundement of their Father, which he commaunded: but this people hath not hearkened vnto me.* May not the Lord now as iuſtly twit vs, and hit vs in the teeth, with this example of the *Rechabites*? He may without doubt. The *Rechabites* kept the commandement of their Father *Ionadab*, a mortall man, & now dead: but we keepe not the commaundements of our *Father*, our *heauenly Father Iehovah*, the immortall, and the euerliuing God.

Beloued, let vs remember it. *Diſobedience* hath neuer yet eſcaped the hands of Almightie God. It caſt [r] *Adam* and *Eue* out of Paradiſe; [f] *Lots* wife out of her life, and nature too, [t] *Dathan*, and *Abiram* into the mouth of the earth; [u] *Saul* out of his kingdome; [x] *Ionas* out of the ſhip: the children of *Iſrael* out of their natiue ſoyle, yea, and from the naturall roote which bare them: whereof there is no other reaſon giuen, but their diſobedience, *Iere.* 35. 17. I haue ſpoken vnto them, but they haue not heard; I haue called vnto them, but they haue not anſwered.

r *Gen.* 3. 22.
f *Gen.* 19. 26.
t *Num.* 16. 32.
u 1. *Sam.* 15. 23.
x *Ion.* 1. 15.

Is not the caſe iuſt ours? God hath ſpoken vnto vs, but we haue not heard him: he hath called vs, but we haue not anſwered him. He hath called vs *per beneficia*, by his benefits, but we haue not anſwered him *per* [y] *gratitudinem*, by our thankefulneſſe: he hath called vs *per flagella*, by his chaſtiſements

y Hugo Cardin. Ierem. 35.

chastisements and scourges, but wee haue not answered him, *per patientiam, & correctionem*, by our patience, and amendment: he hath called vs, *per exempla*, by examples, but we haue not answered him, *per imitationem*, by our imitation: he hath called vs *per prædicatores*, by his Preachers; but we haue not answered him, *per obedientiam*, by our obedience to his word preached. *He hath spoken to vs, but we haue not heard him, he hath called vs, but we haue not answered him.*

Men and brethren, what shall we doe? When a multitude of *Iewes* pricked in the heart at the preaching of *Peter*, thus bespake *Peter*, and his fellow Apostles, *Men and brethren, what shall we doe? Peters* answere for himselfe, and the rest, was, *Repent*, *Act.* 2. 38. This same, *Repent*; is the best lesson that we can learne. We haue not kept the commandements of the Lord our God, we daily transgresse them: and hereby are Heauen gates fast shut against vs. The onely way for vs to haue them againe opened, is to *Repent*. *Repentance* is the most soueraigne medicine, that we can apply to the bitter wounds made in our soules through the sting of sinne. Oh! Let vs not deferre, and put off this necessarie cure. One hath said very well: [z] *Qui veniam per pœnitentiam repromisit, diem crastinam ad pœnitentiam non promisit.* He that hath promised pardon to vs, if wee *Repent*, hath not promised vs, that to morrow wee shall repent.

[z] *Diez. Loco de pœnitentia.*

Wherefore let vs, laying aside all excuses: delayes, and prolonging of the time, let vs euen this day, *while it is called to day*, with touched hearts and consciences resolue vpon *Repentance*. Let vs euen now haue setled purposes, and willing minds to forsake all sinne, and to turne to the Lord our God: this will be a good beginning of *true conuersion*, and *Repentance*. Let vs follow it with perseuerance. Let not any idle sports, let not any houses of misrule, or disorder keepe vs from the Church, and this place of sound instruction. Here shall wee all be taught of God, and by the mightie opperation of his holy Spirit, shall be enabled to

loue

loue his *holy Lawes*, and in some measure to *keepe his commaundements*: that passing the remainder of our dayes in this land of our soiournings in all possible obedience, to his holy Lawes and Commaundements, we may at length be translated into that better Countrey, that Heauenly one, that cittie of God, wherein our eldest brother and sole Sauiour, Iesus Christ hath prouided places for vs, that where he is there may we be also.

IN my last Sermon I began the explication of the third part of this prophecie against Iudah, and pulled out

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THE VI. LECTVRE.

AMOS. 2. 4.

And their lyes caused them to erre, after the which their fathers haue walked.

IN my last Sermon I began the exposition of the third part of this prophecie against *Iudah*, and passed ouer the two first branches. You then heard the people of *Iudah* reproued, for *contempt*, and *rebellion*: Contempt *of the law of the Lord*, and rebellion *against his commandements. They haue despised the law of the Lord, they haue not kept his commandements.*

What! *Iudah! Iudah*, [a] the daughter of *Sion*; she that was great among the Nations, and [b] a Princesse among the Prouinces: *Iudah!* That was the Lords [c] inheritance, the Lords [d] peculiar, the Lords [e] Sanctuarie, the [f] blessed seed of the Lord, the [g] plant of the Lords pleasure: *Iudah*, to whom the [h] oracles of God were committed; is *Iudah* become rebellious? Hath *Iudah* despised the law of the Lord? Hath not *Iudah* kept his commandements? What may be the reason of it? The reason followeth in my Text:

a *Lament.2.1.*
b *Lam. 1.1.*
c *Esai.19.25.*
d *Exod.19.5.*
e *Psal.114.2.*
f *Esai.61.9.*
g *Esai.5.7.*
h *Rom.3.2.*

Their lyes caused them to erre, after the which their fathers haue walked.] In steed of *lyes*, the vulgar Latin hath *Idola*, Idols. So hath *S. Hierome: Deceperunt eos Idola eorum*; their Idols haue deceiued them. What *Idols?* Euen such as *their fathers* followed, while they liued in Ægypt. They fashioned vnto themselues, the semblance and counterfeit of the *Ægyptian Oxe*; they adored *Beelpheger*, they worshipped *Astareth* and *Baalim*. *Beelpheger, Astareth, Baalim*; these were the *Idols*, as *S. Hierome* commenteth, by which

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the inhabitants of *Iudah* were deceiued: *Deceperunt eos idola eorum*; their Idols deceiued them.

For *Idols*, our *English* translation readeth *Lyes*. The *Hebrew* fountaine is our warrant: the word there signifieth *Lyes*. *Their Lyes caused them to erre.*

Lyes are of two sorts: some are *in commercijs*; some *in cultu diuino*: some in commerce with men; some in the seruice or worship of God. *Lyes* in commerce with men, are cõmitted 3. manner of wayes, in *words*, in *manners*, in things. *A Lye in words* is, when we speake one thing, & thinke another: and this is either *iocosum*, or *officiosum*, or *perniciosum*; it is either a *lye* in iest, or an officious *lye*, or a pernicious *lye*; not one of these can be excused: no, not *the lye in iest*, though *S. Austin* call it *otiosum*, an idle lye; and exempteth it from blame: as also some do *officiosum*, the officious lye.

A Lye in manners you may call *simulation, dissimulation, counterfeiting, dissembling*. This is seene in false-Christs, false-Prophets, false-Apostles, false-Teachers, such as make a faire shew of honestie, or for a [i] pretence make long prayer, or [k] weare sheeps clothing, but are hypocrites, deuourers, wolues. These lye in their manners: of these it is said, *frons, oculi, vultus persæpe mentiuntur*: the forehead, the eyes, the countenance, do often lye.

[i] Luc. 20. 14.
[k] Matth. 7. 15.

The lye in things is, when one thing is substituted or put in the place of another; a counterfeit for a true thing: as when a cosener sells *opium* for *opium*, or *broome twigs* for *balmewood*, or *alchimie* for *siluer*, or *copper* for *gold*. But these *lyes* obuious and frequent in *commerce with men*, I must passe ouer. They are not intended in my text. The *lyes* intended in my text, are lyes *in cultu diuino*, lyes in the seruice and worship of God.

Their lyes caused them to erre. These *lyes in the seruice and worship of God*, what are they? *Lyranus* will tell you. *Quæcunq; fiunt, aut cogitantur sine Dei verbo*; Whatsoeuer things in diuine worship are done or deuised without the warrant of Gods word, they are *lyes*. So saith, that learned

Professor of *Paris*, *Mercer*, *Omnia humana figmenta, quæ contra Dei verbum, in Dei cultu excogitantur*; All humane inventions in diuine worship deuised contrary to the word of God, *they are lyes*. Summarily thus I say: By *lyes* in this place we are to vnderstand, *fictitios cultus*, whatsoeuer worship of God is forged or counterfeited; l ἐθελοθρησκείαν, all will-worship, all superstitious and blinde worship. These are the *lyes*, that *caused Iudah to erre*.

l Coloss. 2. 23.

Their lyes caused them to erre.] First, they betooke themselues to the Idolatrie of the Gentiles, they made their sons *to passe through the fire, according to the abominations of the Heathen*, 2. *Kings* 16. 3. Secondly, they forsooke the seruice of the Lords house, his holy Temple at Ierusalem, and *sacrificed, and burnt incense, in high places, on hills, vnder euery greene tree*, 2. *King.* 16. 4. Thirdly, *they* m *increased their Altars*, multiplied their sacrifices, and augmented their ceremonies, supposing thereby *ex opere operato*, euen for such their superstition sake, to deserue vnto themselues the fauor of God, though they were vtterly voide of faith, and repentance. These were the *lyes* that deceiued *Iudah*; these *their lyes caused them to erre*. *Commenta falsi cultus*: their new-deuised, feigned, and forged worships of God, were the *lyes*, that *caused them to erre*.

m Hos. 10. 1. & 8. 11.

This appellation of *lyes* is also giuen to false worship, *Rom.* 1. 25. where *S. Paul* chargeth the Gentiles, with *changing the truth of God into a lye*. *They changed the truth of God into a lye*, that is, the true worship of God they peruerted, and changed into false worship. The reason why false worship there is called a lye, is, because it is opposed to truth. n *Quicquid veritati contrarium est, mendacium est*; Whatsoeuer is contrary to truth, that is a lye. And therefore our Prophet here in this text opposeth *lyes*, to *the law of God*; because *Lex Dei veritas*, *Psal.* 119. 142. the law of God is truth. This antithesis betweene *the law of God*, and a *Lye*, we finde, *Psal.* 119. 163. *Mendacium odi, immo detestatus sum; legem tuam diligo*. I hate a *Lye*; yea I abhorre it, but *thy Law* do I loue.

n Drusius.

We see now, what these lyes were, which caused *Iudah* to erre: they were humane deuises, and inuentions in the worship of God, defiling and infecting the sinceritie of that worship, which God onely approueth. And yet is the Holy Spirit here pleased further to notifie vnto vs these *Lyes* of *Iudah*, in these words: *After the which their fathers walked.*

Their Lyes caused them to erre; after the which their fathers haue walked.] What *fathers* meaneth he? Those, which o *made them a calfe in Horeb, and worshipped the molten image, and turned their glory*, euen their God, *into the similitude of an Oxe that eateth grasse?* of whom we read, *Exod.* 32.4. Or meaneth he those which *serued strange Gods* in *Vr* of the *Chaldees?* of whom we read, *Iosuah* 24.2. Whatsoeuer the *Fathers* were, here meant by our Prophet; they were to these inhabitants of *Iudah* their *ancestors*; they were their *forefathers*: such as tooke delight in *the seruice of false Gods.* o Psal. 106.19.

Their Lyes caused them to erre after the which their fathers walked.] It is no new thing, no strange thing, for *children* to striue to imitate their *fathers*, that they may be like vnto them. This doth *S. Stephen, Act.* 7.51. obiect to the successors of these Iewes: *Yee stiffe-necked and vncircumcised in heart and eares, yee doe alwaies resist the Holy Ghost; as your fathers did, so doe yee.* Your *Fathers* were a *stiffe-necked people*; so are yee. Your *Fathers* were of *vncircumcised hearts and eares*; so are yee. Your *Fathers resisted the Holy Ghost*; so do yee. *Yee stiffe-necked and vncircumcised in heart and eares, ye do alwayes resist the Holy Ghost; as your Fathers did, so do ye.* By *Fathers* in this place the Protomartyr *S. Stephen* meaneth *maiores*, their predecessors, their ancestors, their fore-fathers.

What? Are these words of *S. Stephen* extended to all the ancestors of the Iewes? Were they *all* a stiffe-necked people? Were they *all* of vncircumcised hearts and eares? Did they *all* resist the Holy Ghost? This may not be imagined. The many and glorious titles, and appellations

bestowed vpon that people in Sacred Writ do euidently make good the contrary. We must therefore distinguish of those ancestors, and forefathers. Some of them were excellent men, and sincere worshippers of the true God: such were *Abraham*, *Isaac*, *Iacob*, and all the faithfull, that issued out of their loynes: these are not the *Fathers*, whom *S. Stephen* meaneth. Other some there were notoriously infamous for their impietie, for their bloudy tyrannie towards the Lords Prophets, for their idolatrous seruice of false Gods. And these *S. Stephen* in his speech intendeth.

These are they who in the 78. *Psal. vers.* 8. are called, *a stubborne and rebellious generation; a generation that set not their heart aright*; a generation, *whose spirit was not stedfast with God.* These are they, who *S. Iohn* the *Baptist* meaneth, *Matth.* 3.7. where he calleth the Pharisies, *a Generation of Vipers.*

These are they, whom our blessed Sauiour also intendeth, *Matth.* 12.33. & 23.33. where he stileth the Pharisies, as *Iohn Baptist* did; *a Generation of Vipers.* And what is this *generation of vipers*, but as P *Lorinus* saith, *pessimorum parentum pessimi filij*, wicked sonnes of as wicked parents.

P *Comment. in Act.* 7.51.

Such were these *Fathers* in my text: of whom it is further said, *that they walked after Lyes.*]

They walked after Lyes.] To *walke*, in the Scripture phrase is metaphorically taken, and hath diuers significations. For the vnderstanding of the phrase in my text, you may know; there is *a walking after truth*, and *a walking after Lyes*; or which is all one, there is *a walking after God*, and *a walking after Idols.* We *walke after truth*, or *God*, when from the bottome of our hearts, we thinke vpon, and do those things, which God hath prescribed vnto vs in the word of truth; when we liue a godly life, in this present world. On the other side, we *walke after lyes*, or *after Idols*, when we worship that which is not God; or when we worship the true God, but vpon a false foundation, polluting and defiling his sacred worship, with the

foolish

fooliſh imaginations and inventions of our owne braines. Thus did the ancient Iewes *walke after Lyes*; which is here laid vnto their charge: *Their Lyes cauſe them to erre, after which their Fathers walked.*

Hitherto haue you heard the expoſition of the text. Giue care now I beſeech you to ſuch leſſons as may from hence be taken for our further inſtruction, and the reformation of our liues. The firſt leſſon I take from theſe words, *Their Lyes cauſed them to erre; their lyes*, that is, their idolatrous and falſe worſhip of God, hath *cauſed them to erre*, hath deceiued them. The doctrine is:

When men decline or ſwerue from the preſcript of Gods word, they are forthwith enwrapped and involued in deceit; and cannot but erre.

I thus explicate it. If we embrace not the truth of God, if we deſpiſe his holy Lawes, if we keepe not his commandements, we muſt of neceſſitie fall into ſupine and groſſe lyes. For ſo God permitteth. Whoſoeuer beleeue not the truth, but haue pleaſure in vnrighteouſnes; whoſoeuer receiue not the loue of the truth, that they may be ſaued, to ſuch ſhall God *ſend ſtrong deluſion that they ſhall beleeue lyes*, 2. *Theſſ.* 2. 11. Now Almighty God to keepe his elect and beloued ones from ſuch efficacie of errour, from ſuch ſtrong deluſions; how oft doth he admoniſh them, that in no wiſe they depart from his holy word. [q] *Adde not to my word, neither diminiſh ought from it*, Deut. 4. 2. [r] *Turne not from my word, to the right hand or to the left*, Ioſh. 1. 7. *Lay vp my words in your heart and in your ſoule; binde them for a ſigne vpon your hand, let them be as frontlets betweene your eyes*, *Deut.* 11. 18. What more obvious in holy Scripture then thoſe *Mementoes* from the Lord? [ſ] *Hearken vnto my ſtatutes, and vnto my iudgements, keepe them, do them: Remember* [t] *my commandements,* [u] *keep them diligently,* [x] *lay them vp* [y] *in thy heart: forget not my law,* [z] *forſake it not:* [a] *attend to my words,* [b] *keepe my words,* [c] *encline thine eare vnto my ſayings.*

And why I pray is the *Lord* ſo earneſt to haue his ſta-

q *Deut.* 12. 32. *Prov* 30. 6. *Reuel.* 22. 18, 19.
r *Deut.* 5. 32. & 28. 14. *Ioſh.* 23. 6. *Eſai.* 30. 21.
ſ *Deut.* 4. 1, 6.
t *Num.* 15. 39.
u *Deut.* 6. 17.
x *Prov.* 7. 1.
y *Prov.* 3. 1.
z *Prov.* 3. 1.
a *Prov.* 4. 2.
b *Prov.* 4. 20.
c *Prov.* 7. 1.
d *Prov.* 4. 20.

statutes, his *iudgements*, his *commandements*, his *lawes*, his *words*, his *sayings* to be *kept* by vs? Is it not, because hee well knoweth, that *if we euer so little decline or swerue from these*, or from any one of these, *we are forthwith inwrapped, and involued in deceit, and cannot chuse, but erre?* Statutes, iudgements, commandements, lawes, words, sayings. Here are *multa verba*, many words, but *res una*, they all signifie one thing, and that is expressable in one *word*, euen the *word*; the *word of God* mentioned in my doctrine, *from whose prescript if wee decline or swerue, wee are forthwith enwrapped and involued in deceit; wee cannot chuse but erre.*

A reason hereof I may giue you, out of *Psal.* 119. 105. where the *word of God* is compared to a *lampe*, or a *light*: *Thy word is a lampe vnto my feete, and a light vnto my path.* You know the vse of a *lampe*, or *light*. It is to direct vs in the darke, that we erre not. Now what is this *world*, but *a place of darknesse?* Here the naturall man *sitteth in darknes*, Luk. 1. 79. he *walketh in darknes*, Psal. 82. 5. *his eyes are blinded with darknes*, 1. Ioh. 2. 11. *his vnderstanding is darkned*, Ephes. 4. 18. *he is subiect to the power of darknesse*, Coloss. 1. 13. he *hath fellowship with the vnfruitfull workes of darknes*, Ephes. 5. 11. he is *euen darknes it selfe*, Ephes. 5. 8. How then *can he chuse but erre*, if he haue not this *lampe*, or *light* of God, *the word of God*, to direct him?

It was not vnusuall, with the Iewes, to seeke to them, who had [e] familiar spirits, and to peeping and muttering wizards. To reclaime them from this error, the Prophet *Esay cap.* 8. 20. calls them *ad legem, & ad testimonium*, to the law and to the testimonie, that is, *to the word of God*. And why doth he so? He tells you why, in the words following: *If* (saith he) *they speake not according to this word, it is, because there is no light in them:* What can be more plaine? Where *the word of God* is not, or directeth not, there is no *light*, there is nothing but *darknesse*, nothing but *errour*.

[e] *Esai.* 8. 19.

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You haue enough for the confirmation and illustration of my doctrine, which was,

When men decline, or swerue from the prescript of Gods word, they are forthwith enwrapped and involued in deceit, and cannot but erre.

Is it so beloued? If we leaue *the word of God*, are wee forthwith in *errour*? Let this be a strong motiue to vs, to giue more diligence to *the word of God*, then hitherto we haue done. Let vs as we are exhorted by *S. Peter* in his 2. *Epist. cap.* 1. *vers.* 18. Let vs *take heed vnto it, as vnto a light, that shineth in a darke place, till the day dawne, and the day-starre arise in our hearts.* Let vs not thinke any time misspent, that we bestow vpon this *word of God*, either to *heare* it, or to *read* it, or to *keepe* it. Yong men, wherewithall will you cleanse your wayes, but by taking heed *vnto your wayes* according to the *word of God*, as you are aduised, *Ps.* 119. 9. All men I know would be blessed; but then must they delight in the *word of God*, and make it their *meditation day and night*, as it is *Psal.* 1. 2. If we leaue *the word of God*, which is the *lampe* and *light* of God, then are we forthwith in *darknes*; we are in *error*.

Is it so, beloued? Then secondly let vs bring and offer to our gracious God, the *calues of our lips*, the sacrifice of praise and thanksgiuing, for that it pleaseth him for our direction in this *valley of darknes* and *shadow of death*, to giue vs the *light* of his most precious word. He hath not dealt so with many nations of the earth. Many there are, that haue not the *light* of his *word*. And where this *light* is not, there can be nothing but *darknes*.

Is it so, beloued? Then thirdly is the *Church of Rome* very iniurious to the people of God, to with-hold and keepe from them this *light* of the *word of God*. Is it not plaine, they do so, when they forbid the *Scriptures* to be translated into any Vulgar tongue, and so seale them vp from the vnderstanding of the ignorant and vnlearned? They willingly send the *Scriptures* abroad in the *Hebrew*, *Greeke*, and *Latine* tongues: but what are the common

people of any Nation hereby benefited? Do they vnderstand the *Hebrew*, *Greeke*, or *Latin*?

A Papist will answer; there is no necessitie that the vulgar sort should vnderstand those ancient & sacred tongues. The [f] *Church* hath appointed learned men alwayes to instruct the simple out of the *booke of God*, with such histories and lessons, as may be most fit to edifie and help them, in the way to Heauen.

f *Radford. Directorie cap. 56.*

I grant, there is no necessitie, yea it cannot be, that the common people should vnderstand, the *Hebrew*, *Greeke*, and *Latin* tongues: but I adde; it is therefore necessarie that the *Holy Scripture* should be translated into *vulgar* and *knowne tongues*, euen for the vnderstanding of the common people: as this day (through Gods goodnes) we haue them in our *English* tongue, not dismembred, and very much corrupted, as *Radford* would beare the world in hand; but more perfectly rendred, then euer was that old *vulgar Latin edition*, obtruded to the Christian world for *Authenticall* by the [g] *Trent Fathers*.

g *Sess 3 cap. 2.*

The exception taken against the *translation of the Scriptures* into *vulgar*, and *knowne tongues*, is vaine and ridiculous. They say, that great, and marueilous inconveniences and discommodities haue fallen out through such *translations*. How proue they this? They will seeme to proue it by sundry instances.

h *Staphylus de Bibliorũ trãslatione pag. 492.*
i *Idem ex Joh. Gastio Brisac. lib. de Catabaptistis.*
k *Monasterij.*
l *Iohannes Lugdunensis, Sarcinater Batauus.*
m *Staphylus vbi supra. p. 494. ex Sleidan. lib. 10.*
n *Idem ex Æneas Sylvio in historia Boemorum.*

1. They tell vs of a [h] Painter of *Prussia*, who, because he had in *Luthers German Bible* read of *Lot his incest*, aduentured to *abuse* his *owne daughter*.

2. They tell vs of a [i] *woman* of [k] *Munster* in *Westphalia*, who, hauing diligently perused the historie of *Iudith* and *Holofernes*, attempted by the example of *Iudith*, secretly to *kill* the *Bishop* of *Munster*.

3. They tell vs of [l] *Iohn* of *Leiden*, who would be as a *King*, because [m] *Iosuah* was such: and would haue the *toleration* of *many wiues*, because the *Patriarchs* had *many*.

4. They tell vs of [n] *Grubenheimer*, who, because he had read in *Genesis*, *Encrease and multiplie*, approued that in their

nighe

night conuenticles, their lights extinguished, they might commit filthinesse not to be spoken. These foure instances are brought by *Frid. Staphylus* in his treatise of the *translation of the Bible into vulgar idomes.*

5. They tell vs of *Dauid George*, a *Batauian*, who by reading the *Scriptures* in his mother tongue, was perswaded of himselfe, that he was the *sonne* of *God*, and the *Messias*.

6. They tell vs of an *English woman*, who hearing the Minister of the Parish where shee liued, read out of *Eccles.* 25. somewhat against *wicked women*, which pleased her not, rose vp from her seate, and sayd, *Is this the word of God? Nay, rather it is the word of the Deuill.* These two latter instances are brought by *Cardinall Bellarmine lib. 2. de verbo Dei cap. 15.*

To these, and the former, vrged by *Bellarmine*, and *Staphylus*, to shew the inconueniences, and discommodities of hauing the *Bible* in *vulgar*, and *knowne languages*, I thus briefly reply. Shall *sober* men be forbidden the *vse* of *meates* and *drinkes*, because many *surfet* of them? This you will grant to be very absurd and vnreasonable. So absurd is it, and vnreasonable, that the people of God should be forbidden the *vse* of the *booke of God* in their vulgar & knowne *languages*, because a few, vnstable persons, such as were the aforenamed, the *Painter of Prussia*, the *Cobler of Leyden*, *Grubenheimer*, *Dauid George*, and two silly *women*, the one of *Westphalia*, the other of *England*, abused *so rich a treasure* to their owne ouerthrowes.

This my reply agreeth with that answere, which [o] *Iunius* giueth vnto *Bellarmine*: *Non conuenit, vt propter eos qui abutuntur male, praeludatur, aut eripiatur Scriptura eis, qui sunt vsuri bene.* Its not conuenient, that for their sakes who doe to ill purpose abuse the *Scriptures*, the *Scriptures* should be sealed vp, and barred from such, as would vse them well.

[o] *Animaduers. in Bellarm. Contron. 1. lib. 2. cap. 15. §. 63.*

The reason, which Dr *Buckuham*, sometimes *Prior* of the *Black-fryers* in *Cambridge*, for this very purpose brought against Mr *Latimer*, is altogether as vaine, and friuolous. The danger of hauing the *Bible* in our *English tongue* hee

proued.

prooued after this manner. The *plowman* hearing that in the Gospell by St *Luke*, Chap. 9. 62. *No man that layeth his hand on the plow, and looketh backe, is meete for the kingdome of God*, may peraduenture cease from his *plow*: likewise the *baker* hearing that, *Galat.* 5. 9. *A little leauen corrupteth a whole lumpe of dow*, may per-case leaue our bread *vnleauened*, and so our bodies shall be vnseasoned. Also the *simple man*, hearing that, *Math.* 5. 29. *If thy right eye offend thee, plucke it out, and cast it from thee*, may make himselfe *blind*, and so fill the world full of beggers.

This friarly and bald reason of Dr *Bucknham*, is not worthy any other answere, then the *wish* of *Latimer*. ᵖ *Latimers wish* was, that the *Scripture* may be so long in our *English tongue*, till English men be so mad; the *plowman*, *not to looke backe*; the *baker*, *not to leauen his bread*; the *simple man*, *to pluck out his owne eye*.

ᵖ Fox *Martyrol.* pag. 1904. *Edit. Lond. An.* 1570.

See you not (Beloued) how iniurious the *Papists* would be towards you, were they *Lords* ouer you? The *light* of *Gods word*, the incomparable and heauenly treasure, they would *seale vp* from you in an *vnknowne tongue*.

This was not the practise of olde. Of old time, in the primitiue times of the Church, the *Holy Scriptures* had their free passage. All sorts of people might *read them*, might *search into them*, might *iudge of them*. The vnlearned, as the learned; the laitie, as the clergie; women, as men; base, as noble; yong, as old; all had their shares in *reading*, in *hearing*, in *meditating*, in *practising* the sacred doctrines contained in the *Holy Scriptures*. There can be no iust reason to the contrary.

For as S. *Chrysostome* in his first *Homilie* vpon S. *Mathew* saith: *The Scriptures are easie to the slowe, and to the husbandman, to the widdow, and to the childe, and to him, that may seeme to be very simple of vnderstanding.*

To which purpose S. *Austine Epi.* 3. *ad volusian.* affirmeth, that *Almightie God in the Scriptures speaketh, as a familiar friend without dissimulation, vnto the hearts both of the learned, and also of the vnlearned.*

The

The like S. *Basil* avoucheth vpon the 1. *Psal. The Scripture of God is like an Apothecaries shop, full of medicines of sundry sorts, that every man may there choose a conuenient remedie for his disease.*

Vpon this ground S. *Chrysostome Hom. 2. in Iohan.* would perswade his auditors, not onely *in the Church to be attentiue to the word of God, but that at home also, the husband with the wife, and the father with the childe, would talke together thereof; and would to and fro inquire, and giue their iudgments: and would to God,* sayth he, *they would once beginne this most approued, and most excellent custome.*

Theodoret in his fift Booke *de curatione Graecarum affectionum*, seemeth much to reioyce at the knowledge which the Christians generally had in the sacred Scriptures. *Our doctrine,* (saith he) *is knowne not onely of them, who are the doctors of the Church, and Masters of the people, but also euen of Taylers, and Smiths, and Weauers, and all Artificers: of women too, not such onely as were learned, but also of labouring women, and Sewsters, and seruants, and hand-maides. Neither onely Citizens, but Country folkes also doe very well vnderstand the same: Diuiders, delvers, Cowheards, Gardners, can dispute of the Trinitie, and the creation of all things.*

Thus was it of old, and why should it not be so now in our daies? The *Holy Scriptures* are the same now, that then they were. Now, as in the dayes of q *Fulgentius, In Sacris Scripturis abundat, & quod robustus comedat, & quod parvulus sugat,* There is in the *Scriptures* plentie, whereof *the strong may eate,* and *the little ones may sucke.* Now, as in the dayes of r *Gregorie, Scripture flumen sunt, in quo agnus ambulet, & Elephas natet,* the *Scriptures* are as a great Riuer, wherein a Lambe may walke, and an Elephant may swim. Now, as in the dayes of s *Theophylact, Scripture sunt, Lucerna quo fur deprehendatur.* The *Scriptures* are as a lanterne, whereby you may descry, and discouer that great theefe, the *Deuill*, who is euer readie to steale away your hearts from God.

Let vs (dearely beloued) follow this *lanterne*. Let this *Lampe* of *Gods word* direct your footsteps. So shall we bee safe

q Sermon. de Confessorib. siue Dispensat. p. 610.

r Epist. ad Leandrum.

s De Lazaro.

safe from *errour*. But if we will not follow it; if we will *decline*, if we will *swerue from it*, we shall be suddainly *involued, and inwrapped in deceit, and cannot choose but erre*: This was my first doctrine. I can but touch the second.

Their lies caused them to erre, after which their Fathers walked.] You haue vnderstood by my precedent exposition of these words, that the Inhabitants of *Iudah* are here blamed, for adhering to the blind superstitions of their forfathers. The doctrine arising hence is this;

In matters of Religion we are not tyed to follow our forefathers.

This truth is plainely deriued from my text, for if we will make it our rule in Religion, *to follow our forefathers*; *their lyes*, that is, their blind superstitions, and idolatrous worship of God, may deceiue vs, and cause vs to erre. Were not the elders of *Israel*, thus deceiued, and brought into errour? The twentie Chapter of the prophecie of *Ezechiel* makes it plaine, that they were so: there shall you finde it obiected to them, that *they were polluted after the manner of their fathers, and committed whoredome after the abomination of their fathers*, ver. 30. And to draw them from adhering to the ill courses of their fathers, the Lord himselfe is pleased *ver.* 18. 19. thus to speake vnto them: *Walke yee not in the statutes of your fathers, neither obserue their iudgements, nor defile your selues with their Idoles, I am the Lord your God: Walke in my statutes, keepe my iudgements, and doe them.* What will you more for the confirmation of my propoũded doctrine? You haue alreadie the warrant of Almightie God from heauen for it, that *in matters of Religion we are not tyed to follow our forefathers.*

It is backed with another text, *Zach.* 1. 4. *Be not as your Fathers: your Fathers they heard me not, they hearkened not vnto me, saith the Lord.* *Be not* you therefore *as your fathers.* Your *fathers tempted me in the desert, Psal.* 95. 9. Will you also tempt me? *Be not as your Fathers.* Your *Fathers were a stubborne and rebellious generation, Psal.* 78. 8. Will you also be *stubborne*, and *rebellious*? *Be not as your Fathers.* It is out

of

of doubt; Our *fathers* must not be followed in euill. Yea, in *matters of Religion* we are not bound to follow our *Fathers*. If our *fathers* in their religion were blinded with superstition, and worshipped God otherwise, then they were directed by Gods *holy word*, we are not *to follow them*: yea, we are plainely charged, *not to be as they were*: Thus briefly of my Doctrine:

In matters of religion we are not tyed to follow our forefathers.

This truth serueth for a reproofe of *Iesuits*, *Priests*, *Recusants*, and all other *popishly* affected within this our country, who are so strangely deuoted to the *Religion* whereof their fathers were, that they purposely shut their eyes against the *light* of Gods word, & will not suffer it to *shine* vpon them. To whom shall I liken them? They are like to certaine *Iewes*, that dwell in *Pathros* in the land of Egypt: who when *Ieremie*, in the name of the *Lord*, dehorted them from their Idolatrie, did as it were, defying the Prophet, thus protest, *Ierem.* 44. 17. *We will not hearken vnto thee; We will doe what seemeth good to vs, as we haue done, we, and our Fathers, our Kings, and our Princes, so will we doe. We will burne incense to the Queene of Heauen, we will powre out drinke offerings vnto her. For so long had we plentie of victuals, we were well, we saw no euill.*

¶ Doe not our *popelings* in *England* now sing the same song? Call them [t] *ad legem, & ad testimonium*: call them to *the word of God*. Their answere is readie at their tongues end: *we will not hearken to it: we will doe, what seemeth good to vs: as we haue done, we, and our Fathers, our Kings, and Princes before vs, so will we doe.* We will persеuere in the Religion professed by *our Fathers*, and reuiued in *Queene Maries* dayes. For so long, as that religion was on foote, *we had plentie of victuals, we were well, we saw no euill.*

[t] *Esa.* 8. 20.

Wretched men and women, as many of you, as are thus wilfully addicted to the *superstition* of *popery*, take you heed, that the words of the *Lord*, *Esa.* 6. 10. giuen in charge to the Prophet, to be conueyed to the *Iewes*, be not in euerie

poine:

poynt appliable vnto you: *Make the heart of this people fat, make their eares heauy, shut their eyes; leſt they ſee with their eyes, and heare with their eares, & vnderſtand with their heart, and conuert, and be healed.*

a *Ierem.*13.23. Will the a *Æthiopian* change his skin, or the *Leopard* his ſpots? Then will our countrymen of the *popiſh* ſect change from the religion of their *forefathers*. Their firme reſolution to liue and dye in the religion of their *fathers*, x *An.D.*1603. is made apparant by their x ſupplication, to the moſt puiſſant Prince, and orient Monarch, our gracious Lord, King IAMES; one branch whereof, is this: *We requeſt no more fauour at your Graces hands, then that we may ſecurely profeſſe that Catholike religion, which all your happy predeceſſors profeſſed, from Dongladus the firſt converted, vnto your Maieſties peereleſſe mother.*

y Preface to the King, *before his Survey.* To this purpoſe doth y *Dr Kelliſon* recite vnto the KING a long catalogue of his noble Predeceſſors, to moue him, if poſſible, to embrace their *Religion*. But (God his holy name be bleſſed for it) all in vaine.

When *Fridericke the* IV. Elector of the Sacred Romane Empire, and Count Palatine of the Rhene, was by a certaine Prince aduiſed, for his religion to follow the example of his Father *Lewis*; his z anſwer was: *In religione non parentum, non maiorum exempla ſequenda, ſed tantum voluntas Dei*: In *religion* we are to *follow*, not the examples of our *Parents*, or our *anceſtors*, but onely the will of God. And for this reſolution he alleaged the fore-cited teſtimonie of the Lord out of the 20. of *Ezechiel*: *Walke yee not in the ſtatutes of your fathers, neither obſerue their iudgements, nor defile your ſelues with their Idols. I am the Lord your God; walke yee in my ſtatutes.* I doubt not, but that our gracious Soueraigne, King IAMES, hath euer had, and will haue a like anſwer in readineſſe, to ſtop the mouths of *Kelliſon*, and all others, who haue dared, or ſhall attempt, to moue his *royall Maieſtie* for his *religion* to be like his predeceſſors.

z Polan.com. in Ezech. 20.

God

God giue our *King* the heart of [a] *Iosua*; a heart stedfast and vnmoueable in the true seruice of the Lord our God. Though some of his *Predecessors* haue bin deceiued to fall downe before the beast in the *Apocalyps*, and to worship his image, yet good God, so guide our *King*, and blesse him with a religious people, that He and we, and his people, may now and euermore feare thee, and serue thee, in sincerity and truth, to the glory of thy great name, and the saluation of our owne soules, through Iesus Christ our Lord.

[a] *Iosh.* 24. 15.

THE

The VII. Lectvre.

AMOS 2. 5.

But I will send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

THree former Sermons haue caried me past the preface, and the three first parts of this prophecie against *Iudah*: the fourth, which is the *Commination*, or *Denuntiation of the iudgements of the Lord* against *Iudah* and *Ierusalem*, remaineth to be the subiect of this my present discourse.

But I will send a fire &c.

These words are no strangers to you. You haue met with them fiue times in the first Chapter, and once before in this. Their exposition, their diuision, the Doctrines issuing from them, the Vses and applications of the Doctrines, haue diuers times from out this place sounded in your eares. Yet now, (the order, obserued by the *Holy Spirit* in deliuering this prophecie, so requiring it) they are once more to be commended to your religious attentions.

May it please you therefore to obserue with me three circumstances. *Quis, Quomodo, & Qui.*

1. *Quis comminatur*: Who it is, that threatneth to punish. It is the *Lord*. For, *Thus saith the Lord, I will send.*

2. *Quomodo puniet*: How, and by what meanes hee will punish. The letter of my text is for *fire*. *I will send a fire.*

3. *Qui puniendi*: Who are to be punished: And they are the inhabitants of the Kingdome of *Iudah*, and the cheife

chiefe Citie thereof, *Ierusalem. I will send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.*

In the precedent prophecies the comminations were against the *Syrians*, the *Philistines*, the *Tyrians* the *Edomites*, the *Ammonites*, and the *Moabites*, all Gentiles and strangers to God; but this commination against the *Iewes*, Gods owne friends, and children. *I will send a fire vpon Iudah.*]

I] Who [a] forme the mountaines, and create the winde, and declare to man what is his thought, and *make the morning darknes*, and tread vpon the high places of the earth; *I will send. I*, who [b] breake downe, and it cannot be built againe; who shuts vp a man, and there can be no opening; *I will send. I*, who [c] speakes, and it is done, who commands, and it standeth fast. *I will send a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.*

a *Amos* 4.13.

b *Iob* 12.14.

c *Psal.* 33.9.

This *fire*, which the *Lord* sendeth vpon *Iudah*, is not so much a *fire* properly taken, as a *fire* in a figuratiue vnderstanding. It betokeneth that desolation, which was to betide the kingdome of *Iudah*, and the chiefest Citie thereof, *Ierusalem*, from hostile invasion. *I will send a fire.*

This commination began to be fulfilled in the dayes of *Zedechias*, King of *Iudah*. The historie is very memorable, and is briefly yet diligently described in the 2. *Chron.* 36. and in the 2. *Kings* 25. and *Ierem.* 39. & 52. In those places you may read, how [d] *Nabuchadnezzar* King of *Babylon*, came against *Ierusalem*, pitched against it, besieged it, tooke it. You may read how he [e] tooke King *Zedechiah* prisoner, slew his sonnes before his face, put out the Kings owne eyes, bound him with brasen fetters, and carried him away to *Babylon*: you may read, how [f] *Nebuzaradan*, Captaine of the guard, and chiefe Marshall to the King of *Babylon* dealt with *Ierusalem*. He [g] brake downe the wall thereof, and burnt with fire the house of the Lord, the Kings house, euery great mans house, all the houses, and palaces there. Say now; did it not fall out to *Iudah* and *Ierusalem*, according to this commination? *I will send a fire vpon Iudah*

d 2. *King.* 25. 1.

e *vers.* 6.

f *vers.* 8.

g 2. *Chro.* 36. 19. 2. *Reg.* 25. 9.

and it shall deuoure the pallaces of Ierusalem.

This desolation being thus wrought vpon *Iudah*, and *Ierusalem*, by the *Chaldees*; the *Iewes*, such as escaped from the sword, were carried away to *Babylon*, where they liued in seruitude and bondage, to the Kings of *Babylon* for
h 2.Chro.36.21. h *threescore, and ten yeares.* This was that famous *deportation*, commonly stiled the *Captiuitie of Babylon*, from which vnto CHRIST are numbred, (*Matth.1.*) fourteene generations. When the yeares of this *captiuitie* were expired, and the Monarchie of *Persia* was setled vpon King *Cyrus*, King *Cyrus* stirred vp by the *Lord*, made a proclamation, whereby he permitted the *Iewes* to returne into
i Ezra 1.3. their country, and to i reedifie the *Temple* of the *Lord* at *Ierusalem.*

The Iewes now returned from their captiuitie, wherein they liued *threescore and ten yeares*, without a *King*, without a *Prince*, without a *sacrifice*, without an *Image*, without an *Ephod*, without *Teraphim*, (as it is witnessed, *Hos.3.4.*) could not but with much ioy, and great alacritie, vnder the gouernment of their new Prince, k *Zerubbabel*, sonne of
k Ezra 3.2. *Shealtiel*, and their new High-Priest, *Iesuah*, sonne of *Iozadak*, betake themselues to the building againe of the *Lords* house in *Ierusalem.*

The building was begun; it proceeded; but was soone
l Ezra 4.23,24. & 1.Esdr.2.30. hindred, by the decree of l *Artaxerxes*, King of *Persia*. So the worke of the *house of God* at *Ierusalem*, m ceased for
m Ezra 4.24. & 1.Esdr.2.30. some ten yeares, till the second yeare of the raigne of *Darius* [sonne of *Histaspes*] King of *Persia*: by whose gracious
n Ezra 6.8. n decree for the aduancement of the building, the building was againe set on foote, and so diligently attended, that in the
o vers.15. o sixth yeare of the raigne of the same King, King *Darius*, it was finished; as it is deliuered, *Ezra 6.15.* Thus was the *house of God*, the *Temple of the Lord*
p Iohan.2.20. in *Ierusalem*, after p 46. yeares consummate, and dedicated.

q Zach. 1.14. & 8.2. Now once againe was the *Lord* of hostes iealous of *Ierusalem*, and for *Sion*, q with a great iealousie: now againe

were

were [r] old men, and old women, to dwell in *Ierusalem*, and boyes, and girles to play in the streets thereof: now againe was *Ierusalem* to be called [s] *a Citie of truth*, the *mountaine of the Lord of Hostes*, the *holy mountaine*; and the *Iewes*, which in former times were [t] *a curse* among the heathen, now became *a blessing*: now againe were they [u] *the people of the Lord*, and *the Lord was their God*, in *truth*, and in *righteousnesse*. Thus were the people of *Iudah*, through God his speciall goodnes, blessed with ioy and enlargment: for so much we finde registred, *Zach.* 8.

[r] Zach. 8. 4, 5.
[s] Zach. 8. 3.
[t] Zach. 8. 13.
[u] Zach 8. 8.

What did the people of *Iudah*, for so many streames of Gods bounty deriued vpon them, render vnto the *Lord their God*? Did they (as meete was) [x] *take* vp *the cup of saluation*? did they *call vpon the name of the Lord*? did they *pay their vowes vnto the Lord*? Did they, as they were commanded, *Zach.* 8. 16? did they *speake the truth euery man to his neighbour*? did they *execute the iudgment of truth and peace within their gates*? did they *imagine no euill in their hearts*, one against another? did they *loue no false oathes*? What saith the Prophet *Malachie* to this? He confesseth *chap.* 2. 10, 11. that the people of Iudah *deale treacherously euery one against his brother*; that they *violated the couenant of their fathers*; that they *committed abomination in Ierusalem*; that they *prophaned the holinesse of the Lord*; that they *married the daughters of a strange God*: and chap. 3. 5. that they were *sorcerers, adulterers, false swearers, oppressors*: and vers. 7. that *euen from the dayes of their fathers they departed from the ordinances of the Lord*, and *kept them not*. Is not enough said against them? Then adde yet further; they *corrupted* the *Law*, they *contemned* the *Gospell*, they *beheaded Iohn Baptist*, they *crucified Christ*, they *persecuted* the *Apostles*. Impiety of such an height and elevation could not but presage a fearefull downefall.

[x] Psal. 116. 13, 14.

This their downefall is in a figure foretold by the Prophet *Zacharie*, chap. 11. 1, 2. *Open thy doores, O Lebanon, that the fire may deuoure thy Cedars. Howle Firre tree, for the Cedar is fallen, howle yee Okes of Bashan, for the forrest of the*

vintage is come downe. What *Zacharie* doth in a figure, that doth *Christ* foretell in words proper and significant, *Luk.* 19.42. where beholding the Citie of *Ierusalem*, and weeping ouer it he saith: *The dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee in on euery side: and shall lay thee euen with the ground, and thy children with thee, and they shall not leaue in thee one stone vpon another.*

This πανολεθρία, this vtter desolation of the Citie *Ierusalem*, foretold by *Zacharie*, and by *Christ*; by the one in a *figure*, by the other in *plaine termes*, was brought vpon that stately Citie by *Titus*, sonne of *Vespasian*, after the incarnation of Christ, threescore and eleuen yeares, as *Genebrard*, threescore and twelue, as *Funccius*, threescore and thirteen as [y] *others*, in the second yeare of the Emperor *Vespasian*. It was besieged for the space of fiue moneths: in which time there passed many assaults, many skirmishes, much slaughter, with wonderfull obstinacie and resolution. The famine meane while afflicting the Citie was such, as no historie can parallell.

When their ordinarie sustenance was spent, the flesh of [z] *horses, asses, dogs, cats, rats, snakes, adders*, seemed good vnto their tasts. When this foode failed, they were driuen to eat euen those things, which vnreasonable creatures will not eat. [a] Of their lether; *lether bridles, lether girdles, lether shoes*, and the like, they made for themselues meate. [b] *Oxe dunge* was a precious dish vnto them. *Purgamenta olerum*, the shreddings of pot-hearbs cast out, trodden vnder foote, and withered, were taken vp againe for nourishment. *Miserabilis cibus, esca lachrymabilis:* Here was miserable meat, lamentable foode, yet would the childe [d] snatch it from his parent, and the parent from his childe, euen from out his iawes. *Plerisq; etiam vomitus esca fuit*, saith *Egesippus*; some to prolong their liues would eat vp that, which others had vomited.

Among many other accidents in this famine at *Ierusalem*, one is so memorable, that I cannot well passe it ouer.

[y] Pedro Mexia in vitis Imperat. in Vespasiano pag. 126.
[z] Pedro Mexia ibid.
[a] Fame impellebantur vt vel equorum lora, & suos baltheos, & calceos, & coria comederent. Pētan. Bibliother. Cone. Tom. 4. ad Domin. 10. Trinit.
[b] Fame impellebantur vt comederent stercora boum, & quodcunq; stercus reperiebatur, illius partum pondus quatuor nummis vendebatur. Pēt. ibid.
[c] Egesippus de excidio Hierosolym. lib. 5. c. 18.
[d] Rapiebant parentibus filij, parentes filijs, & de ipsis faucibus cibus proferebatur. Egesip. ibid.

[e] *Iosephus*, an eye-witnes of this their miſerie, tells vs of a woman, a mother, *Marie*, *Eleazars* daughter, who tooke from her owne breſts, her owne childe, a harmeleſſe ſuckling, a ſilly infant, did kill it, and did eat thereof. My author ſaith; that this vnnaturall mother tooke her tender babe, as it was ſucking, from her breſt, and thus ſpake vnto it. [f] *Litle infant, poore wretch, in warre, in famine, in ſedition, for whom ſhall I preſerue thee? for whom ſhall I ſaue thee aliue? If thou liue, thou muſt be a ſlaue to the Romans: but famine preuents thy ſeruitude; yea and the mutinous Iewes are more cruell, than either the Romans, or the famine Be thou therefore* mihi cibus, ſeditioſis furia, humanæ vitæ fabula: *Be thou meate to me, a furie to the mutinous, and euen a mocke of the life of man.* When ſhee had thus ſpoken, ſhe embrued her hands in the bloud of her owne ſonne; ſhe boyled the dead bodie, and eat the one halfe: the remainder ſhee reſerued for another repaſte.

[e] *De bello Iudaico lib. 7. cap. 18.*

[f] *Miſerũ te, infans in bello, & fame, & ſeditione, cui te ſeruauero?*

The mutinous *Iewes* drawne by the [g] ſent and ſauour of this meate, brake into this *womans* houſe: they threatned to kill her, vnleſſe ſhee would ſhew them, where her meate was laid. Shee told them, ſhee had meat indeed, and had reſerued it for her-ſelfe; notwithſtanding, ſith they ſo vrged her, ſhee would ſhew it to them. So ſhee brought them to the reliques of her ſonne. At the ſight thereof, they ſhrunke backe with feare, horror, and aſtoniſhment. Then the mother, mercileſſe mother, with great boldneſſe ſaid thus vnto them: *This meate, which you ſee, is indeede part of my owne ſonne: it was my* [h] *deede to kill it: eat yee of it: for I haue eaten. Will you be more tender than a woman? more pitifull than a mother? eat yee of it: I haue eaten. If you will not eate it, it ſhall remaine for mee his mother.* A mother! No mother, but a monſter ſhee was, that could act ſuch a prodigie.

[g] *Contaminatiſſimi nidoris odore capti.*

[h] *Fcinus meum.*

Well: What with the extremitie of this famine, what with the furie of the ſword, what with ſickneſſe during the

time of this warre against *Ierusalem*, there [i] perished in *Ierusalem*, and the Prouince adioyning, as [k] *Eusebius*, [l] *Orosius*, and [m] other Authors affirme, *six hundred thousand men* able to beare Armes. But if we will beleeue [n] *Iosephus*, a *Iew*, and present at that warre, there died eleuen hundred thousand, or a million, and one hundred thousand. And *Iosephus* his report is subscribed vnto by [o] *Zonaras* and *Iornardes*.

Besides these now dead *fame, morbo, ferro*, partly by famine, partly by sickenesse, partly by the sword, there were taken captiue to the number of [p] 97. thousand, or as [q] some one hundred thousand, sould, and dispersed in the wide world.

The *Iewes* thus dead, and scattered, what became of their glorious cittie *Ierusalem*? The holy *Temple* there was burnt, their strong and high wals were throwne downe; all the cittie became wast and desolate, and so it remaines to this day. Certainly it is befallen *Iudah* and *Ierusalem*, according to this commination in my text: *I will send a fire vpon* Iudah, *and it shall deuoure the palaces of* Ierusalem. Thus farre haue you the words of my text expounded. Now to the doctrine.

You haue heard Gods iudgments against the kingdome of *Iudah*, and the glorious Citie *Ierusalem* denounced in the same words, as his iudgements were against the *Syrians*, the *Philistines*, the *Tyrians*, the *Edomites*, the *Ammonites*, and the *Moabites*. The *Syrians*, the *Philistines*, the *Tyrians*, the *Edomites*, the *Ammonites*, and the *Moabites*, were aliens from the Common wealth of *Israell*, they were strangers from the couenant of promise; they had no hope, they were without God in the world. But these *Iewes*, these Inhabitants of *Iudah* and *Ierusalem*, were of the Common wealth of *Israel*: God made his couenant with them; they were not without hope; they were the people of the *Lord*, and the *Lord* was their God: yet because they sinned against the *Lord*, as the forenamed Gentiles did, the *Lord* was pleased to deale with them, as with the Gentiles; euen to *send a fire vpon Iudah*, which hath long since deuoured the palaces of

[i] See Pedro Mexia in the life of Vespasian.
[k] In Chronic. ad An. Do. 73.
[l] Lib. 7. cap. 9. Pag. 594.
[m] Cornelius & Suetonius apud Orosium loco citato.
[n] De bello Iudaic lib. 7. cap. 17. Vndecies centum millia. & Euseb. Histor. Eccles. lib. 3. cap. 7.
[o] Apud Lipsium notis ad Tacitum lib. 5. pag. 539.
[p] Ioseph. vbi supra. Cassiodor chronic. Titus filius Vespasiani Iudea capta centum millia captiuorum publice vemundedit. Abbas Vesperg. Chronic. ad An 29. Chr. 73.

of *Ierusalem*. The doctrine which from hence I commend vnto you, is;

Whosoeuer doe imitate the Heathen in their impieties, they are in the Lords account no better then the Heathen, and shall be punished as the Heathen.

God is absolutely vnpartiall both in mercy, and iudgement, Ἀπροσωπολήπτως κρίνει, without respect of persons, hee iudgeth according to euery mans worke, 1. *Pet.* 1. 17. *Iew* or *Gentile*, its not materiall; if they be *obedient*, they shall liue and flourish; if they be *rebellious*, they shall die & perish. Sundry other [r] places there are in both Testaments, *old* and *new*, which I might alledge to shew, that with God there is *no respect of persons*.

[r] *Deut.* 10. 17. 2. *Chro.* 19. 7. *Iob* 34. 19. *Esai.* 11. 3. *Mat.* 22. 16. *Mar.* 12. 14. *Luc.* 20. 21. *Act.* 10. 34. *Rom.* 2. 11. *Galat.* 2. 6. *Ephes.* 6. 9. *Coloss.* 3. 25.

By *Persons* I meane, not the substance of man, or man himselfe, but his outward qualitie or condition; as *Countrey, sex, parentage, wealth, pouertie, nobilitie, wisedome, learning*, and the like. According to these, God in iudgement *respecteth* no man. Whosoeuer he be, *Iew*, or *Gentile*, male, or female, poore and rich, bond or free, learned, or vnlearned, that feareth God, and worketh righteousnesse, hee is *accepted* with God, *Act.* 10. 35. but let *Iew*, or *Gentile*, male, or female, poore or rich, bond or free, the learned or vnlearned, worke wickednesse before the *Lord*, and he shalbe without partialitie punished, *Iob* 34. 19.

Such hath euer beene the practise of the *Lord*. *Lazarus* his pouerty did not hinder him from saluation, neither did the *rich* mans abundance free him from damnation. It was no impeachment to *Cornelius*, that he was a *Gentile*, nor immunitie to *Iudas*, that he was a *Iew*; *Saules* throne could not shield him from the wrath of God, neither did *Dauids* sheepfolds avert from him the blessings of God; *Esau* was the elder brother, yet God hated him, *Iacob* was the younger, yet God loued him. Neuer did any perish in *obedience*, neuer did any prosper in *rebellion*. Certainely *God hath no respect of any mans person*, for his outward estate, qualitie, or condition. God spared not the *Angels* for their excellencie, nor the *old world* for their multitude; nor *Saul* for his personage

ſonage, nor *Abſolon* for his beautie, nor the *Iewes* for their prerogatiue, nor *Ieruſalem* for her goodly buildings. From this vnpartialitie of God in his workes of iuſtice, my propoſition ſtands good,

Whoſoeuer doe imitate the Heathen in their impieties, are in the Lords account no better, then the Heathen, and ſhall be puniſhed as the Heathen.

Will you a reaſon hereof? It is becauſe the Lord takes impietie for impietie whereſoeuer he finds it, and for ſuch doth puniſh it. And he finds it euery where. For the eyes of the *Lord* [f] runne to and fro throughout the whole earth, and are in [t] euery place to behold as well the euill, as the good. His eyes are [u] vpon all our wayes; he ſeeth [x] all our goings, he [y] counteth all our ſteps, no iniquitie is [z] hid from him. This doth the Prophet *Ieremie*, Chap. 32. 19. wall expreſſe; *Thine eyes, O Lord, are open vpon all the wayes of the ſonnes of men, to giue euery one acccording to his wayes, and according to the fruit of his doings.*

f 2. Chron. 16. 9.
t Prou. 15. 3.
u Iere. 16. 17.
x Iob 34. 21.
y Iob 31. 4.
z Iere. 16. 17.

This the very *Ethnickes*, guided onely by Natures light, haue acknowledged. *Sybilla* in her Oracles could ſay, Παντοκράτωρ, ἀόρατος, ἀρῶν μόνος καὶ πάντα ἐπιστῆ, The Almightie and inuiſible God, he onely ſeeth all things. *Heſiod* could ſay, Πάντα δ' ἰδὼν Διὸς ὀφθαλμὸς, God hath an All-ſeeing eye. *Plautus* could ſay, [a] *Eſt profecto Deus, qui, quæ nos gerimus, audit ſq; & videt*; Doubtleſſe, there is a God, who both heareth and ſeeth whatſoeuer we doe. And [b] *Ouid* could ſay, *Aſpicinnt oculis ſuperi mortalia iuſtis*: There is a God aboue, who hath iuſt eyes, beholdeth all the doings of mortall men. [c] *Thales* of *Miletum*, the wiſeſt of the ſeauen, being asked, whether mens *euill deeds* could be kept cloſe from God! No, ſayd he, nor their *euill thoughts*. The *Hieroglyphicke*, the myſticall, or ænigmaticall letter whereby the *Egyptians* would haue God to be vnderſtood, was an *eye*. And why ſo? But as [d] *Pierius* ſaith, becauſe *Deus ille optimus maximus*, the great God of Heauen, is *mundi oculus*, the *eye* of the world.

a Capteiui.
b Metamorph. lib. 13.
c Thales interrogatus an furta hominum Deos fallerent: Nec cogitata, inquit. Valer. Max. lib. 7 cap. 2. & Diogen. Laert. lib. 1. in Thales.
d Hieroglyph. lib. 33.

It may be ſuch was the conceit of that auncient [e] Father, who

e Auguſtin.

who sayd of God, that he was *totus oculus*; wholy an *eye*? He giues his reason, *quia omnia videt*; because hee seeth all things. All things are to the *eies* of *God* γυμνὰ καὶ τετραχηλισμένα *naked* and *opened* [seene as well within as without.] So saith the Author of the Epistle to the *Hebrews*, chap. 4. 13. All the impieties of man, in deed, word, or thought, are manifest vnto the *Lord*: he seeth them all, and for impieties will punish them.

Well saith [f] *Lypsius: Culpæ comes, iustissimè pœna semper est*; Paine is alwayes the companion of a fault. And [g] againe, *Cognatum immo innatum omni sceleri, sceleris supplicium*; Euery wickednesse brings a punishment with it. As the *worke* is, so is the *pay*; if the one be readie, the other is present. [h] Neuer did any man foster within his breast a *crime*, but *vengeance* was vpon his backe for it. If there be *impietie*, there cannot be *impunitie*. Witnesse the blessed Apostle S. *Iames*, chap. 1. 15. *Sinne, when it is finished, bringeth forth death.* And S. *Paul*, *Rom.* 6. 23. *The wages of sinne is death.* Many are the texts of holy Scripture, which I might alledge to this purpose. I will for this present trouble you but with one. It is, *Psal.* 34. 16. *The face of the Lord is against them that doe euill, to cut off the remembrance of them from the earth.*

f *De constantiâ lib.* 2. *cap.* 16.

g *Ibid. cap.* 14.

h *Lipsius de constant. lib.* 2, *c.* 13.

From these now-touched considerations (first that Almightie *God* in iudgement *accepteth no persons*; then, that his All-seeing *eye* beholdeth whatsoeuer impietie is done, not onely in our workes and words, but also in our most retyred thoughts; thirdly, that in iustice euery *impietie* is to receiue *a due punishment*) from these considerations my position stands firme and vnmoueable.

Whosoeuer doe imitate the Heathen in their impieties, they are in the Lords account no better then the Heathen, and shall be punished as the Heathen.

Here let all good Christians be admonished, with their greatest carefulnesse to looke vnto their *wayes*, that they walke not in the by-pathes of *sinne*, to imitate the Heathen in their *impieties*. *Qui attrahit ad se culpam, non potest effugere pœnam*, say the *Hugo Cardinalis*. Thinke not that by prero-

i *Comment. in Hebr.* 12.

gatiue

gatiue of being a Christian can be a shield vnto thee. *Christianus* [k] *nomine, non opere*, A Christian in name not in deed, may be called a Christian, but is no Christian. [l] *Christianus* as he is *hæres nominis Christi*, so must he be *imitator sanctitatis*: A *Christian* is heire to the name of *Christ*, and therefore must be a follower of *Christ* in holinesse. A *Christian* (sayth S. *Austine*, if he be the Author of the Booke [m] *de vita Christianâ*) A *Christian* is a name of iustice, of goodnesse, of integritie, of patience, of chastitie, of prudence, of humilitie, of courtesie, of innocencie, of pietie. A *Christian* is he, who is a follower of Christ, who is holy, innocent, vndefiled, vnspotted, in whose brest there is no wickednesse; who hurts no man, but helpeth all. He that can truely say: I hate not mine enemies, I doe good to them that hurt me, I pray for them that persecute me, I doe wrong to no body, I liue iustly with all men, *hic Christianus est*, he is a Christian.

But, if in the profession of *Christianitie*, a man liues the life of a *Heathen*, the name of a *Christian* shall doe him no pleasure: If he take delight in the [n] *workes of the flesh*, in adulterie, fornication, vncleannesse, lasciuiousnesse, drunkennesse, hatred, variance, wrath, strife, or any like sinne, God will forsake him, the holy Angels will flie him, the blessed Saints will detest him: the Reprobate shall bee his companie, the Deuils his fellowes, hell his inheritance, his soule a nest of scorpions, his bodie a dungeon of foule spirits; and at last both bodie and soule shal eternally burne in fire vnquencheable.

Wherefore (dearely beloued) suffer a word of exhortation. [o] *Haue you sinned? Doe so no more. Flee from sinne as from the face of a Serpent. For if you come too neere it, it will bite you: the teeth thereof are as the teeth of a Lyon, slaying the soules of men.* So sayth *Eccles* chap. 21. 2. *Flee from sinne as from the face of a Serpent.* Sinne? Its like a leauen that will leauen the whole lumpe: Its like a scab, that will infect the whole flocke: Its like a flaming fire, that will burne the whole house: its like a wild Horse, that will cast his rider into hell; its like a wild gourd, that will poyson the whole pot; its like

k *August enchir. ad Laurent. ca. 5.*

l *Bernard Sentent.*

m *Lib. 1. c. 5. p. 6.*

n *Galat. 5. 19.*

o *Eccles. 21. 1. 2. 3*

like a plague, that will destroy the whole cittie; its like a [p] two edged sword, the wounds thereof cannot be healed. *Flie therefore from sinne, as from the face of a Serpent.* And euer remember what befell *Iudah* and *Ierusalem* for their sinnes. *They despised the Law of the Lord, they kept not his commaundements, their lies caused them to erre, after which their fathers walked*; therefore hath the *Lord sent a fire vpon Iudah, which hath deuoured the palaces of Ierusalem.*

[p] *Eccles.* 21. 3.

Thus farre of my first doctrine. A second followeth.

I take it from the condition of *Ierusalem.* She had faire appellations. She was called the *Virgin, and the daughter of Iudah*, Lament. 1. 15. The *daughter of Sion*, ver. 6. the cittie, that *was great among the nations, and a Princes among the Prouinces*, ver. 1. *The holy Cittie*. Mat. 4. 5. *The Cittie of the great King*. Mat. 5. 35. The *Lord* he chose it, he *desired it for his habitation*, he said of it: *This is my rest for euer, here will I dwell, for I haue a delight therein*, Psal. 132. 14. And yet notwithstanding, *Ierusalem* is rased from the foundation, shee is vtterly destroyed. It is befallen her according to this commination in my text, *I will send a fire vpon* Iudah, *which shall deuoure the palaces of* Ierusalem. My doctrine is;

God will seuerely punish sinne, euen in his dearest children.

This S. *Peter* avoweth, 1. Epistle 4. 17. saying: *Iudgement must begin at the house of God*, His meaning is, that the punishment and chastisement of sinnes beginneth with the Saints and seruants of God, in whom as it were in a house, or *Temple* God dwelleth. If they who are most familiar with vs, do sinne against vs, we fret and grow discontented. The most familiar with God are his faithfull ones, who fill the *house of God*, which is his *Church*. If these sinne against God, can God take it well? He cannot. He will punish euen his faithfull ones. So sayth St *Austine, Epist.* 122. *Ad Victorianum*; *Propter peccata sua etiam sancti flagellantur*, the verie Saints of God are scourged for their sinnes. You see my doctrine confirmed;

God will seuerely punish sinne euen in his dearest children.

The reason is giuen by S. *Austine* in his Booke of fiftie *Homilies*,

Homilies, Homil. 21. becauſe *Iuſtitia eſt, vt puniat peccatum*, it is a part of Gods iuſtice to puniſh ſinne, a part of his *Actiue iuſtice*; So doe the Schooles call the *Iuſtice of God*, by which he iudgeth and puniſheth offenders. Of this *Iuſtice of God* it is ſaid in our Engliſh Liturgie: *It belongeth to God iuſtly to puniſh ſinnes*. Yea, ſo doth it belong to God, that God is not *iuſt*, vnleſſe he *puniſh ſinne*.

The vſe of this doctrine is vrged to vs by S. *Pet.* 1. Epiſt. Chap. 4. *verſ.* 17. 18. If God will ſeuerely puniſh his owne children for their ſinnes; If *iudgement muſt begin at the houſe of God*; what ſhall become of ſtrange children, *children of Belial? What ſhall be the end of them, that obey not the Goſpell of God?* And *if the righteous ſcarcely be ſaued, where ſhall the vngodly and ſinner appeare?*

To this purpoſe is that of our bleſſed Sauiour *Ieſus Chriſt* Luk. 23. 31. *If they doe theſe things to a greene tree, what ſhall be done to the dry?* It is, as if he had ſaid more plainly thus; If God, my Father, ſuffer me, who am innocent and without ſinne, who am like a *greene* and a fruitfull *tree*, ſo grieuouſly to be afflicted, and to be hewen downe, as if I were a *dry tree*, how much more will he ſuffer you, who are ſinfull, and rightly compared to *dry* and barren *trees*, to be afflicted, and to be hewen downe? The like argument doth the *Lord* bring againſt *Edom. Ierem.* 49. 12. *Behold they whoſe iudgement, was not to drinke of the cup, haue aſſuredly drunken, and ſhalt thou altogether goe vnpuniſhed? Thou ſhalt goe vnpuniſhed, but thou ſhalt ſurely drinke of it.*

What ſhall I more ſay? Let vs diligently weigh, what hath alreadie beene ſayd. Lay we it to our ſoules and conſciences. We haue ſeene, that the *infinite Iuſtice* of God repayeth *vengeance for ſinne*, euen vpon the heads of his deareſt children. *The inhabitants of* Iudah, Gods inheritance, *great Ieruſalem*, the cittie of God, the glorious temple there, the houſe of God, for *ſinnes pollution* haue beene brought to deſtruction.

Chriſt himſelfe, the onely begotten ſonne of God, the well-beloued ſonne of God, he in whom alone God is well pleaſed,

pleased, because he [q] *serued with our sinnes*, and was [r] *made sinne for vs*, he was *wounded for our transgressions*; he was *broken for our iniquities*; his backe was loaden with stripes, his head with thornes, his bodie with crossing, his soule with cursing.

[q] 2. Cor. 5. 21.
[r] Esai. 53. 5.

Thus sweete Sauiour hast thou suffered for our rebellions, for our transgressions, for our iniquities: the *chastisement of our peace was vpon thee*, and *with thy stripes we are healed*. It fell out happily for vs (beloued) that Christ, who *knew no sinne*, should be *made sinne for vs*, that we, who bore about with vs, a [s] *bodie of sin*, might be made the righteousnesse of God in him. Being thus by Christ reconciled to God, and washed, and clensed from our sinnes through his precious bloud, take we heed, that it happen not to vs [t] according to the true Prouerbe: *The dog is turned to his owne vomit againe*, and *the sow that was washed, to her wallowing in the mire*. Let vs not henceforth be [u] *seruants vnto sinne*; let vs not yeeld our members as [x] *instruments of vnrighteousnesse vnto sinne*. Why should we [y] *crucifie to our selues the sonne of God afresh*, and *put him to an open shame*? Let vs rather yeeld our selues, our soules, and our bodies, seruants vnto God; for so, shall our [z] *fruit be in holinesse*, and our *end euerlasting life*. So be it.

[s] Rom. 6. 6.
[t] 2. Pet. 2. 22.
[u] Rom. 6. 6.
[x] Ver. 13.
[y] Heb. 6. 6.
[z] Rom. 6. 22.

THE

THE VIII. LECTVRE.

AMOS. 2. 6, 7, 8.

Thus sayth the Lord, For three transgressions of Israel, *and for foure, I will not turne away the punishment thereof; because they sould the righteous for silver, and the poore for a paire of shooes.*

That pant after the dust of the earth on the head of the poore; and turne aside the way of the meeke, and a man and his father will goe in vnto the same maid, to prophane my holy Name.

And they lay themselues downe vpon clothes layd to pledge, by euery altar, and they drinke the wine of the condemned in the house of their God.

FOr *Israels* sake, *Amos* the peculiar Prophet of *Israel*, hath hitherto made knowne vnto *Israel*, what God his pleasure was, concerning their neighbour-Nations. The iudgements of God against the *Syrians*, the *Philistines*, the *Tyrians*, the *Edomites*, the *Ammonites*, and the *Moabites* were first manifested: then followed his iudgments against *Iudah*. These might haue serued *Israel* in stead of so many mirrours, or looking glasses, wherein they might haue beheld the iudgements, that hung ouer their heads also.

From the iudgements of God denounced to forreine nations, the people of *Israel* might thus within themselues haue reasoned: Our God! All his [a] *wayes are iudgement*; he is a God of truth, without iniquitie; iust and right is he. The *Syrians*, the *Philistines*, the *Tyrians*, the *Edomites*, the *Ammonites*,

[a] Deut. 32. 4.

Ammonites, and the *Moabites*, must they, for their misdoings, be punished? How then shall *we* escape? They sillie people, neuer knew the holy will of God, and yet, must they be measured with the line of desolation? What then shall be the portion of our cup, who knowing Gods holy will, haue not regarded it.

Againe, from the iudgements of God pronounced against *Iudah*, the people of *Israel* might thus within themselues haue argued: God [b] *ministreth his iudgements in vprightnesse*. He threatneth destruction to our brethren, the people of *Iudah*: that people, whom all that saw them, acknowledged to be the [c] *blessed seed of the Lord*; that people, that was the [d] *plant of the Lords pleasures*; that people, with whom God placed his [e] *sanctuarie*; vpon that people will the Lord *send a fire, to deuoure them*? What then shall be the end of vs? They our brethren of *Iudah*, haue preserued among them Religion, the worship and feare of the Lord, in greater puritie then we haue done; and yet will the Lord *send a fire vpon them, to deuoure them*? Certainly, our iudgement cannot be farre off.

b *Psal.* 9. 7.

c *Esa.* 61. 9.

d *Esa.* 5. 7.

e *Psal.* 114. 2.

Amos hauing thus prepared his auditors the *Israelites*, to attention, maketh no longer delay; but beginneth to deliuer his message to them, in the words, which I haue now read vnto you: *For three transgressions of* Israell *and for foure, I will not turne away the punishment thereof, &c.* Herein, for our more direct proceeding, may it please you to obserue with me,

1. *Autoritatem sermonis*; The authoritie of this Prophecie: *Thus saith the Lord.*
2. *Sermonem ipsum*; The Prophecie it selfe: *For three transgressions of* Israel, &c.

In the Prophecie, as farre as this Chapter leadeth vs, we haue,

1. *Reprehensionem*; A reproofe of Israel for sinne, *vers.* 6, 7, 8.
2. *Enumerationem*; A recitall of the Benefits, which God had heaped vpon Israel, *vers.* 9. 10. 11.

3. *Exprobrationem*;

3. *Exprobrationem*; A twitting of *Israel* with their vnthankefulnesse, *vers.* 12.
4. *Commination em*; A threatning of punishment to befall *Israel* for their sinnes, *ver.* 13. to the end of the Chapter.

The *Reprehension* is first; and first by vs to be considered. In it we may note,

1. A generall accusation of *Israel*: *For three transgressions of* Israel, *and for foure.*
2. A protestation of Almightie God against them: *I will not turne away the punishment thereof.*
3. A rehearsall of some grieuous sinnes, which made a separation betweene God and *Israel*: *Because they sold the righteous for siluer, and the poore for a paire of shoes*; and so forward to the end of the eyghth verse.

You haue the deuision of my Text. Now followeth the exposition. The first thing we meete with, is, *Autoritas sermonis*, the authoritie of this prophecie.

Thus saith the Lord] *Iehouah.* Now the thirteenth time is this great Name of God, *Iehouah*, offered to our deuoutest meditations. We met with it in the first chapter of this book nine times; and thrise before in this: and yet, by this name *Iehouah*, is not God knowne to vs. We know him by the name of a *strong*, *omnipotent*, and *All-sufficient God*, but by his Name, *Iehouah*, we know him not. *Abraham*, *Isaac*, & *Iacob*, by this Name knew him not: it is so recorded, *Exod.* 6. 3. Nor can we by this Name know him. For this Name is a Name of *Essence*. It designeth God vnto vs, not by any effect of his, but by his *Essence*: and who euer knew the *Essence* of God? who was euer able to define it?

The [f] schoole-men say, there are three things whereof they can giue no definition: One is, that *first matter*, out of which all things were produced: The second is, *Sinne*, that hath destroyed all: The third is, *God*, who preserueth all. The first, which is the Philosophers *Materia prima*, they define

[f] Pet. Galatinus de arcanis Cathol. verit. lib. 2. cap. 1.

define not *obſummam informitatem*, becauſe it is without all forme: The ſecond, which is mans bane, *Sinne*, they define not *ob ſummam deformitatem*, for its exceeding deformitie: The third, euen *God*, the prime cauſe of all his creatures, they define not *ob ſummam formoſitatem*, for his tranſcendēt beautie. It pleaſeth the Schoolmen ſometimes thus to play with words. For the matter they are in the right.

It is true: [g] *De deo non poſſumus ſcire, Quid eſt*: We cannot attaine to ſo great a meaſure of the knowledge of God, as to define what he is. When the *Poet* [h] *Simonides* was asked of *K. Hiero*, what God is? He wiſely for anſwere deſired *one dayes reſpite*, after that *two*, then *foure*; ſtill he *doubled* his number: at laſt, of his delay he gaue this for a reaſon: *Quanto diutiùs conſidero, tanto mihi res videtur obſcurior*; the more I conſider of this matter, the more obſcure it ſeemeth vnto me. *Cotta* in [i] *Tullie* ſaid not amiſſe, *Quid non ſit Deus, citiùs quàm quid ſit, dixerim*; I can with more eaſe tell, what God is not, then what he is. This goeth for a truth in the ſchooles. [k] *De Deo ſcire non poſſumus quid ſit, ſed quid non ſit*: we cannot know of God what he is; but what he is not. So ſaith Saint [l] *Auguſtine*; *Facilius dicimus quid non ſit, quam quid ſit Deus*; We can more eaſily ſay, what God is not, then what he is.

And what is he not? The ſame father in his 23. *Tract* vpon the Goſpell of S. *Iohn* will tell you: *Non eſt Deus corpus, non terra, non cœlum, non luna, non Sol, non Stella, non corporalia iſta*. God is not a *bodie*, he is not the *earth*, he is not the *Heauen*, he is not the *Moone*, he is not the *Sunne*, he is not the *Starres*, he is not any of theſe *corporall* things.

From hence ſprang thoſe *Negatiue attributes* of God, which we meete with, either in the ſacred volumes of the *New Teſtament*, or in the writings of the ancient Fathers: from hence is God ſaid to be [m] immortall, inviſible, [n] vncorruptible, [o] incorporeall, [p] ineffable, ineſtimable, incomprehenſible, infinite, [q] *immenſe*, vndiuided, vnuariable, vnchangeable. All theſe ſhew vnto vs, not what God *is*, but what he *is not*. And whoſoeuer thus thinketh of God, as he is ſet forth in theſe his *Negatiue appellations*, though hereby he

g *Aquin. par. 1. qu: 1. art. 7. ad 1m.*
h *Cic. de Nat. Deorum. lib. 1.*
i *Ibid.*
k *Aquin. par. 1. qu: 3. in principio*
l *In pſal. 85.*
m *1. Tim. 1. 17.*
n *Rom. 1. 23.*
o *Bernard ſerm. 6. Supra Cantica.*
p *Aug. de verb. Apoſtoli. Serm. 1.*
q *Bernard par-uorum ſermonum ſerm. 51.*

he cannot altogether find out what God is, *piè tamen cauet, quantum potest, aliquid de eo sentire, quod non sit*, saith *S. Austine de Trin lib.* 3. *cap.* 1. yet his religious care is, to conceiue somewhat of God, *that he is not*.

You see, it is easier for vs to say, *what God is not*, then *what he is*: easier for vs to conceiue of him by his *Negatiue attributes*, then by his *affirmatiue*. Yet by his *affirmatiue attributes* are we brought to some knowledge of God. For hereby we know, that he is the [r] *euerlasting God*, the [s] *most high God*, the [t] *onely wise God*; that he is [u] *omnipotent*, and [x] *holy*, and [y] *iust*, and [z] *mercifull*, and *gracious*, and *long-suffering*, and *good*, and *true*.

r *Gen.*21.33.
s *Psal.*83.18.
t *Rom.*16.27.
u *Gen.*17.1.
x *Apoc.*15.4.
y *Deut.*32.4.
z *Exod.*34.6.

Whatsoeuer is verified of God in either sort of his Attributes; *Affirmatiue* or *Negatiue*, it is all compriſed in this one name of God in my text; his name *Iehovah*. For this name *Iehovah*, is the name of the *Essence* of God: and whatsoeuer is in God, it is his *Essence*.

It was one of [a] *Vorstius* his foule errours to deny the truth of that *vulgarly* receiued Axiome: *Nullum omnino in Deo accidens esse*. It is simply and euery way true: *There is no accident at all in God*. God he is *primum ens*, his being is from all eternity; he is *forma simplex*, a pure forme, no subiect; there is nothing in God, which is not God; there is nothing in God really diuerse from the essence of God; there is nothing in God obnoxious to imperfection, separation, or change; therefore it followeth against *Vorstius*, there is *no accident* at all in God. God he is, *Iehouah*: hee is absolutely and totally essence.

a *De Deo Not. ad Disp.*3.*p.*209

Thus saith Iehouah] By this name *Iehouah*, we are taught three things.

First, that God of himselfe, and through himselfe, hath alwayes beene, now is and euer shall be. So is this name by a Periphrasis expounded, *Reuel.* 1.4. *Grace be vnto you, and peace from him, which is, which was, and which is to come.* And, *Reuel.* 16.5. *Thou art righteous, O Lord, which art, and wast, and shalt be.* This exposition of this name *Iehouah*, is giuen by [b] *Clemens Alexandrinus*, and [c] *Theodoretus Cyren-*

b *Stromat. lib.*5.
c *In Exod. qu.* 15. & *Epist. Diuinorum dogmatum.*

sis,

sis, that *Iehouah*, for its signification is, ὁ ὤν, *He that is.*

Secondly, we are taught by this name *Iehouah*, that the *essence*, or being of all things created is from God; according to that, *Acts* 17. 28. *In him we liue, and moue, and haue our being*; and that, *Rom.* 11. 36. *Of him, and through him, and to him are all things.*

Thirdly, we are taught by this name *Iehouah*, that God doth giue *Esse reale*, a reall being to his promises & threatnings: that he is *veracissimus* and *constantissimus*, most true and most constant, in doing whatsoeuer he hath promised or threatned.

This consideration of this great Name, *Iehouah*, may yeeld much comfort to all the Elect of God, and his faithfull ones. Though they seeme to [d] *drinke the dregs of the cup of trembling*, and to be euen swallowed vp of [c] *tribulation*, of *distresse*, of *persecution*, of *famine*, of *nakednesse*, of *perill*, of the *sword*; though they be as killed all the day long, and accounted as sheepe for the slaughter; yet heereby, they may be well assured, that all the good things promised to them in the holy word of God shall in their due time be accomplished. For God who hath promised, hee is the *Lord*, he is *Iehouah*.

d *Esa.* 51. 17.

a *Rom.* 8. 35, 36

Againe this consideration of this great name *Iehouah*, may strike a terror into the hearts of the reprobate and vnbeleeuers. They [f] *prosper in this world*, they *encrease in riches*, they *haue more then heart can wish*, their *eyes stand out with fatnesse*, they are *clothed with violence, as with a garment*, they are *compassed with pride, as with a chaine*, they *are not in trouble*, they are not *plagued like other men*: yet may they heereby bee assured, that all the euill threatned to them in the holy word of God, shall in due time ouertake them. For God, who hath threatned hee is the *Lord*, hee is *Iehouah*.

f *Psal.* 73. 12.

Thus saith the Lord] *Iehouah*. Sundry other obseruations vpon these very words in so many syllables deliuered fiue times in the first chapter of this book, and twice before in this second chapter, haue heeretofore been commended

to your Christian considerations. They are in part published to your view: therefore I neede not spend time in repetition of them. By this which hath this time beene spoken, you see whence this prophesie against *Israel* hath its authority. The authority of it, is from the *Lord, Iehouah*: whom once to name vnto you, should bee enough to procure your most religious attentions. Proceede wee therefore to the prophesie it selfe.

The first thing therein is the Accusation of *Israel* in a generality, *For three transgressions of* Israel, *and for foure.*]

By *Israel* heere we are to vnderstand those ten tribes of Israel, who after King *Salomons* death, forsooke the Kings sonne *Roboboam*, and subiected themselues to the rule of *Ieroboam, sonne of Nebat.* Those ten tribes, from the time of that rent, were commonly called the Kingdome of Israel. These in Holy Scripture are called sometimes [g] *Bethel*, sometime [h] *Bethauen*, sometime [i] *Samaria*, sometime [k] *Iesreel*, sometime [l] *Ioseph*, sometime [m] *Ephraim*, sometime [n] *Iacob*, sometime [o] *Israel. Israel* is, their most common name, and their name in my text.

g *Hos.*10.15.
h *Hos.*10.5.
i *Amos* 3.9.
k *Hos.*2.22.
l *Amos* 5.6.
m *Hos.*10.11.
n *Hos.*12.2.
o *Hos.*10.1.

For three transgressions of Israel, *and for foure*] Diuerse are the opinions concerning these *foure transgressions of* Israel. *Nicolaus de Lyra* saith, their first transgression was, *their* [p] *selling of Ioseph*; the second, *their* [q] *worshipping of the Calfe*; the third, *their* [r] *forsaking of Dauid*; the fourth, *their selling of Christ. Paulus de Palatio* saith, the first transgression was, *their defection from the house of Dauid, and the King of Iudah*; the second, *their defection from the worship of* God, *to the worship of* Idols; the third, *their defection from the law of* Moses, *which was* Gods *law*; the fourth, *their defection from the law of* nature, *which is the light of Gods countenance sealed in our hearts.* [s] *Abraham Bromius* saith, the first of these transgressions was their *idolatry*; the second, *the slaughter of the Prophets*; the third, *the murther of Christ*; the fourth, *their contempt.* They made a trade of transgressing. These expositions seeme to bee farre fetched. *Albertus Magnus* findes them neerer hand, in the letter of my text. The first

p *Gen.*37.26.
q *Exod.*32.4.
r 1 *King.*12.16.
s *Dominic.* 8. *post Trin. Con.*1.

transf-

transgression he will haue to be, *the selling of the iust*; the second, *the oppression of the poore*; the third, *their perverting the way of the meeke*; the fourth, *the violation of matrimony*. These are but so many descants vpon the words of my text, *For three transgressions of* Israel, *and for foure*.

Three and foure make seuen. It seemeth then, that *Israel* transgressed against God seuen times. Seuen times! It is plaine by Scripture, that they transgressed *Sæpiùs ac sæpiùs*, as *Mercerus* speaketh, many a time & oft: yea, from the diuision of their Kingdome vnder *Ieroboam*, sonne of *Nebat*, their first King, vnto *Hoshea*, sonne of *Elah*, their last King, they did nothing but transgresse against the Lord their God, what by *Idolatry*, and what by other *wickednesses*. Heere then, by *three and foure*, which make *seuen*, we are to vnderstand *many*.

The rule holds true in Diuinity: *A finite number is often-times put for an infinite*. S. *Austin* hath obserued it, *lib. 3. de doctrina Christi, cap. 35*. I thus explicate it. In *Lenit. 26. 18.* to the rebellious and disobedient, thus saith the Lord: *If ye will not yet, for all this, hearken vnto me, then I will punish you seuen times more for your sinnes*. Seuen times more, that is, many times more, will I punish you. *Hannah* in her song, *1 Sam. 2. 5.* hath this straine; *The barren hath borne seuen children*. By seuen there, you are to vnderstand many: Shee that was barren, hath borne many children. *Dauid* in *Psal. 119. 164.* sayth; *Seuen times a day doe I praise thee*. Seuen times, that is, many times; as if had sayd, *Semper laus eius in ore meo*, All the day long am I in the praises of my God. *Salomon* in *Prou. 26. 25.* aduiseth vs not to beleeue the gracious words of an enemy, because, saith hee, *there are in his heart seuen abominations*. Seuen abominations, that is, many abominations, many sly purposes lie hidden in the heart of an enemy. What needs more examples? By these few the phrase in my text is plaine. The *seuen* transgressions of Israel (for *three & foure* are *seuen*) the *seuen* transgressions of Israel, are the *many* transgressions of Israel. In this phrase then doth the *Lord* obiect vnto Israel

innumera peccata, the multitude of their sinnes. For which he is vnwilling any longer to forbeare them: whereupon followeth his protestation against them, *I will not turne away the punishment thereof.*

For three transgressions of Israel, and for foure, I will not turne away the punishment thereof] The meaning is; if once, if twice, yea, if a third time only the Israelites had offended mee with the greeuousnesse of their transgressions, I could haue tolerated them, and would not haue cast them from out my sight: but now; whereas a fourth time, *si pius & sepius*, againe and againe, they relapse and fall backe to their impieties, and with a shamelesse forchead, make no end of sinning; *certa stat sententia*, I am resolued, no more to recall them to my fauour, but to leaue them to themselves: that obstinate and indurate, as they are, in the multitude of their abominations, wherein they haue so deepely plunged themselues, they may suddenly bee cast into the pit of destruction.

Now from these two first parts of this prophesie, the generall *accusation* of Israel for sinne, and the Lords *protestation* against them for the same, ariseth this lesson,

God is euer in open hostilety with sinners.

A *sinner* ouer-valuing the *vanities* wherein his *delight* is placed, first *neglecteth God*, then *hateth* him. Thus affected, he would, if possible, disarme God of his authority, pull his power from him, and cast him out of his state. Hee could wish, there were no immortality of the Soule, no account to be made of our actions, no reward, no reuenge, no Iudge to punish. So willing is hee to bathe himselfe in the imaginary contentment and pleasures of *sinne*. I can put no great difference between this *sinner* and an *Atheist*. The *Atheist* thinketh, *there is no God*; this *sinner* wisheth, *there were no God.*

Now *God*, who feeleth the pulse of this sinners heart, and searcheth his inmost thoughts, & seeth his traytorous affection, can he be at peace with him? King *Ioram* sayd to *Iehu*, 2 *King.* 9. 22. *Is it peace* Iehu? Iehu *answered, what*

peace, ſo long as the whoredomes of thy mother Iezabel, *and her witch-crafts are ſo many?* This *ſinner* happily will looke to be *at peace* with God: but he is ſoone anſwered, *What haſt thou to doe with peace?* What peace with God doeſt thou looke for, ſo long as thou caſteſt away his feare, and lieſt wallowing in thy *ſinnes?*

I muſt grant it: *God* is the *God of peace*; the Scripture ſaith it more then once, *Rom.* 15. 33, and chap. 16. 20. and in * other places. But what is this to the *ſinner?* Nothing at all. For the ſame Scripture will aſſure him, *there is no peace to him*; *Eſai* 48. 22. and 57. 12. To the ſinner the *Lord* will ſhew himſelfe, *quaſi bellator fortis*, as hee is called, *Ierem.* 20. 11. hee will ſhew himſelfe as a *ſtout warriour.* And for ſuch he is deſcribed, *Deut.* 32. 41. There thus ſaith the *Lord* concerning ſinners: *If I whet my glittering ſword, and mine hand take hold on iudgement, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrowes drunk with their blood, and my ſword ſhall deuoure their fleſh?* To like purpoſe is that, which we read of Gods dealing with ſinners, *Pſal.* 7. 12. *He whets his ſword, he bends his bow, and makes it ready, hee prepareth for them the inſtruments of death, he ordaineth his arrowes againſt them.* So haue you my doctrine eſtabliſhed,

God is euer in open hoſtility with ſinners.

Is God euer *in open hoſtility with ſinners?* Conſider this all yee that *feare God*, remember it all ye, that beare the image of the Almighty. The ſinner, that is ouertaken with *three tranſgreſſions*, and with *foure*, that lieth in his ſinnes, and walloweth in his iniquities, his caſe is fearefull, his eſtate lamentable. God proclaimeth againſt him *open warre*, moſt certaine deſtruction, and *will not turne away his puniſhments* from him. Let it (Beloued) rouze vs vp from that *ſleepe of ſinne*, wherein we haue too long reſted. All the good gifts, and benefits of God, which God hath beſtowed vpon vs for our good, we haue abuſed to *ſinne*. God hath giuen vs *vnderſtanding* to meditate vpon his holy lawes, but our *vnderſtanding* we haue peruerted to the tranſgreſſion of his holy

* 2 Cor. 13. 11. Phil. 4. 9. 1 Theſſ. 5. 23. 2 Theſſ. 3. 16. Hebr. 13. 20.

Lawes. God hath giuen vs *the will* to loue him aboue all things, and our neighbours, as our ſelues; but we haue diuerted *our will* to the contempt of God, and the hate of our neighbours. God hath giuen vs *the tongue* to powre forth his praiſes, but *our tongues* we haue defiled with impure oathes, and ougly blaſphemies. God hath giuen vs *hands* for inſtruments to feed the poore, and to defend them, but the ſtrength of *our hands* we haue waſted in crueltie and rapine. In a word, God hath giuen vs *our ſoules*, and *our bodies*, all the *faculties* of the one, all the *members* of the other, all, to doe him ſeruice; but we haue imployed all to his diſhonor.

Dearely beloued, what ſhall we doe? The beſt aduiſe I can giue, is that, which Chriſt giueth his Spouſe in the Canticles, chap. 6. 13. *Returne, returne*, O Shulamite; *returne, returne, that we may behold thee.* I thus paraphraſe it: *Returne*, O my Spouſe, daughter of Ieruſalem *returne*, *returne* to me, *returne* to thy ſelfe, *returne* to thy former feeling of my Grace, *returne*, that both my ſelfe and all the companie of Angels, may ſee thee, and reioyce in thee.

This Spouſe of Chriſt is the mother of vs all, *the holy Catholique Church*, in whoſe boſome we are nouriſhed. Take we then the aduiſe giuen vnto her, for an aduiſe vnto our ſelues. *Returne* we from our euill wayes, *returne* we from our *three and foure tranſgreſſions*, *returne* we from all our ſinnes, *returne* we to the *Lord* our *God*, that both he and all the companie of Angels may ſee vs, and reioyce in vs. *Mutet vitam, qui vult accipere vitam*, ſaith *S. Auguſtine Serm. 1. de tempore*: if wee will enioy the *bleſſed life* of Heauen, we muſt change *our wicked life* on earth. If we will not change it, but will ſtill beare about vs whoriſh *lookes*, theeuiſh *faces*, proud *hearts*, couetous *thoughts*, malicious *mindes*, luſtfull *eyes*, ſlandering *tongues*, bloody *hands*, and drunken *deſires* (from which God Almightie defend vs all) our portion muſt bee the accurſed death of *Hell*. God *will not turne away his puniſhments* from vs.

Thus

Thus far of the *generall accuſation of Iſrael*, and the *Lords proteſtation againſt them*; in thoſe words, *For three tranſgreſſions of Iſrael, and for foure, I will not turne away the puniſhment thereof.* It followeth,

Becauſe they ſold the righteous for ſilver, and the poore for a paire of ſhoes.

Here beginneth the reherſall of thoſe grievous ſinnes, which made a ſeparation betweene God and Iſrael. In theſe words two ſinnes are ſpecified; *Crueltie*, and *Couetouſnes*. Their *Cruelty* I note in *ſelling* of the *righteous*, and the *poore*: their *Couetouſnes*, in as much as they did it for *ſilver*, and for *a paire of ſhoes*. I take the words in their order.

They ſold the righteous for ſilver] A man may be ſaid to be *righteous*, either by *imputation*, or by *vertue*, or by *compariſon*, or by *courſe of law*. The *righteous* man by *imputation* is he, whom *Habakkuk* ſpeaketh of, chap. 2. 4. *The iuſt ſhall liue by his faith*. There the *iuſt* or *righteous* man is he, to whom the *Lord imputeth not his ſinnes*, which he hath committed. The *righteous* man by *vertue* is he, whom *Dauid* ſpeaketh of, Pſal. 11. 3. *If the foundations be deſtroyed, what can the righteous doe?* There the *righteous* man is he, whom we call *virum bonum*, a good man. The *righteous* man by *compariſon* is he, whom *Habakkuk* ſpeaketh of, chap. 1. 13. *Wherefore holdeſt thou thy tongue, when the wicked deuoureth the man, that is more righteous, then he.* There the *righteous* man is he, that is *the leſſe wicked*: the *Iewes*, though wicked, are yet called *righteous* in *compariſon* of the *Chaldeans*, who were *more wicked*. The *righteous* man by *courſe of law* is he, whom *Eſay* ſpeaketh of, chap. 5. 23. *Woe vnto them which iuſtifie the wicked for reward, and take away the righteouſneſſe of the righteous from him.* There the *righteous* is he, that hath a *righteous* cauſe: and this is the *righteous* man in my text; whom the Iſraelites are ſaid to *haue ſold for ſilver*.

They

They ſold the righteous for ſilver] *For ſilver*, that is, for money. The like phraſe we haue in *Micah*, *chap.* 3.11. where it is ſaid of the Prophets of Iſrael, *they diuine for ſilver*, that is, they *diuine* only for monyes ſake. For monyes ſake to condemne the righteous, it is *ingens piaculum*; it is a very heynous offence, not to be purged without deepe ſatisfaction. And therefore in the forecited place of *Eſai*, chap. 5.23. a *woe* is denounced to ſuch offenders. *Salomon* ſaith they are *an abomination to the Lord*, Prou. 17.15. *He that iuſtifieth the wicked, and he that condemneth the iuſt: euen they both are abomination to the Lord.* I may not now enlarge my notes.

You vnderſtand, what it is, *to ſell the righteous for ſilver* It is, to *to take away the righteouſnes of the righteous from him*; and that is, to be hired by *money*, *bribes*, or *rewards*, to giue ſentence againſt the man, whoſe cauſe is *iuſt*, and *righteous*.

They ſold the righteous for ſilver, and the poore for a paire of ſhoes] By the *poore* here we may vnderſtand the cauſe of the poore: as in *Amos* 5.12. *They afflict the iuſt, they take a bribe, and they turne aſide the poore in the gate. They turne aſide the poore in the gate*] that is, they turne the *poore man* out of his right: they ouerthrow the *poore mans cauſe* in iudgement.

Againe, by the *poore* here, we may vnderſtand the man, that is in miſerie; the man, that is vnworthily afflicted; the man, that is toſſed, turmoiled, grieuouſly diſquieted by ſome mighty wicked man.

This *poore man*, the Iſraelites did ſell, ἀνθ' ὑποδημάτων, ſay the Septuagint; *pro calciamentis*, ſaith the *Vulgar Latin*: they ſold him *for ſhoes*. The word in the originall is נַעֲלַיִם of the *duall* number. It ſignifieth, *two ſhoes*. Our new Engliſh tranſlation well rendereth it, *A paire of ſhoes*.

They ſold the poore for a paire of ſhoes] If they *ſold*, ſome *bought*. Such *buyers* we finde, *Amos* 6.8. They tooke or-

der

der to buy *the needie for ſilver*, and *the poore for a paire of ſhoes*. There they are *bought*, here they are *ſold*: and all for *a paire of ſhoes*.

For a paire of ſhoes] It is a prouerbiall ſpeech, a ſpeech fit to be vſed, if we would ſignifie a thing to be litle or nothing worth, of ſmall eſtimation, of vile price. The like prouerbiall ſpeech we haue, *Prou.* 28.21. There it is ſaid of the man, that reſpecteth perſons, that he will tranſgreſſe *for a peece of bread*. *For a peece of bread*, that is, for the vileſt gift, for the baſeſt commoditie. In which ſence *Cato* ſaid once to *Cœlius*: *fruſto panis conduci poteſt, vel vt taceat, vel vt loquatur*: A man may *hire* him with *a peece of bread*, either to ſpeake, or to hold his peace.

We now vnderſtand what our Prophet meaneth in theſe words; *They ſold the righteous for ſilver, and the poore for a paire of ſhoes*. *They*] The Iſraelites, the * *heads* of Iſrael, the Iudges of Iſrael; *they ſold*] they circumvented, they beguiled, they betrayed *the righteous*] him, whoſe cauſe was righteous, and iuſt: *they ſold the righteous for ſilver*] for money, for a bribe, for a reward: and they ſold *the poore*] the needy man, the man afflicted, or his honeſt cauſe, *for a paire of ſhoes*] for a morſell of bread, for any baſe commoditie, for a trifle. * *Micah* 3.11.

They ſold the righteous for ſilver, and the poore for a paire of ſhoes] Here the Iudges of Iſrael are taxed for *Crueltie*, and *Couetouſneſſe*: for *Cruelty*, becauſe they *ſold the righteous, and the poore*: for *Couetouſnes*, becauſe they ſold them *for ſilver*, and *for a paire of ſhoes*. The leſſon which we may take from hence, is this,

Cruelty and Couetouſnes in Iudges and Magiſtrates, are two of the ſinnes, for which God bringeth States to ruine.

You ſee it plaine in my text. God would not turne away his puniſhments from Iſrael, becauſe of the *Cruelty* and *Couetouſnes* in *the Iudges of Iſrael*. Theſe ſins are moſt eminent in *Iudges* and *Magiſtrates*, but are reproueable in

all

all sorts of men. The *Cruell* and the *Couetous*, be they of whatsoeuer rancke in a Common wealth, they are very burdensome to God himselfe. God himselfe in this chapter vers. 13. cryes out against them: *Behold I am pressed vnder you, as a cart is pressed, that is full of sheaues.*

The time will not suffer me to inlarge my meditations vpon the discouerie of these two sinnes; *Cruelty* and *Couetousnes*. I shall haue occasion to meete with them againe in the beginning of the next verse; where they are amplified, and may hope for the benefit of your new attention.

For the present, let vs be admonished, that we suffer not our selues to be ouercome of these or any other sins.

Sinne! It produceth very sad and dolefull effects. It blindeth our vnderstanding, while it taketh from vs the supernaturall light of diuine grace; it staineth and defileth our consciences, with its filthinesse; it accuseth vs before the Lord of grieuous iniuries done against his Maiestie: it impouerisheth vs, when it spoiles vs of all spirituall good; it dishonoreth vs, when it diffameth vs in the sight of the Angels, and the whole Court of Heauen; it holdeth vs captiue, and depriueth vs of all liberty of well-doing; it bindeth vs with the chaines of euill custome; and brings vs within the danger of falling daily from bad to worse; *vulnerat nos in bonis naturalibus, occidit in gratuitis*, saith *Cornelius Mussus B. of Bitonto:* it woundeth vs in all the good faculties of our nature, and slayeth vs in the free graces, wherewith God hath beautified our soules.

You see (dearely beloued in the Lord) you see what a tyrant *Sinne* is. It stoppeth vp the fountaines of Grace, and hindereth the streames of heauenly comfort from comming to vs. Yet; yet our life is nothing, but a *trade of sinning*. In vs, in our flesh, there dwelleth no good. Day by day, yea many times a day, we transgresse Gods holy Commandements, we heape *sinne* vpon *sinne*, and *repent not*.

What remaineth, but that we powre forth our prayers

to

to Almightie God, that he will be pleased to giue vs true *repentance* for the wickednes of our fore-passed liues, and in his good time to loose vs from this bodie of sinne, and to couple vs to himselfe in Heauen: where we may with the whole multitude of Saints, sing vnto him an Halleluiah: *Blessing, saluation, honor, glory, and power be vnto him that sitteth on the throne, and to the Lambe* for euer and euer.

Euen so be it.

THE

THE IX. LECTVRE.

AMOS 2. 7.

That pant after the dust of the earth on the head of the poore, and turne aside the way of the meeke: and a man and his father will goe in to the same maide, to profane my holy Name.

And they lay themselues downe vpon clothes laid to pledge, by euery Altar, and they drinke the wine of the condemned in the house of their God.

OF those grieuous sinnes, with which the people of Israel are in this Chapter charged, two were touched in the former verse: their *Crueltie*, and their *Couetousnesse*. *They sold the righteous* and *the poore*, this was *Crueltie*: they sold them *for siluer*, and *for a paire of shoes*, this was *Couetousnesse*. Now in the beginning of this 7. verse are those two sinnes amplified: Their *Couetousnesse* thus: They were neuer satisfied, till they had cast downe the *righteous* and the *poore* to the *dust of the earth*: Their *Crueltie* thus: They were not content thus to haue exhausted and spoyled them, but did also conspire against, and gape after, their liues; for *They panted after the dust of the earth on the head of the poore*. Before we take a further view of these sinnes, *Crueltie* and *Couetousnesse*; let vs for a while examine the words themselues. They may seeme to be very intricate and perplexed, by the diuersitie of the readings.

The word in the originall is השאפים The *Septuagint* do render it, οἱ καταπατοῦντες, that tread vnder foote vpon the dust of the earth the heads of the poore. The

Vulgar

Vulgar Latin hath *Qui conterunt*, that breake, or bruise vpon the dust of the earth, the heads of the poore. The *Chaldee Paraphrast* hath, *Qui contemnunt*, who despise, as it were the dust of the earth, the heads of the poore. But these expresse the sense, they render not the word. For שאף properly signifieth to fetch winde, to draw breath, and by a metaphor, to swallow downe, to sup vp, to deuoure; or earnestly, feruently, and with pleasure to desire to doe any thing.

By this phrase then our Prophet giueth vs to vnderstand, that the Israelites, the rich and the mighty among them, did with delight behold *the dust of the earth vpon the heads of the poore*; that to them it was a pleasure, to see the *poore* by vniust exactors oppressed, throwne to the ground, trodden vnder foote.

Which sense our English Bibles seeme to point at. The *Geneva* Bible hath, *They gape ouer the head of the poore in the dust of the earth.* The late Church Bible, *They gape for breath ouer the head of the poore in the dust of the earth*; or *They presse vpon the head*, or, *They tread vpon the head of the poore in the dust of the earth.* The new translation, *That pant after the dust of the earth on the head of the poore.*

This varietie varieth not the sense. Howsoeuer for the the first word we read, *They gape*, or *gape for breath*, or *presse*, or *tread*, or *pant*, ouer, on, or vpon *the head of the poore*, yet is not the sense varied. The mention of *the dust of the earth*, keepeth that entire.

The dust of the earth] Old [a] *Samaus* in [b] *Ioseph Ben-Gorion*, tells vs of an ancient custome among the *Hebrewes* concerning such as were impleaded or arraigned before their Iudges: They were to stand at the barre in mourning attire, with *dust vpon their heads*. If that custome our Prophet here alludeth, as *Drusius* thinketh, then are the Magistrates of Israel here nipped, and checked for selling the cause of the poore to their rich aduersaries, thereby making to themselues vnlawfull, and excessiue gaine, and lucre.

a *Drusius Obseruat. lib. 15. cap. 5.*
b *Cap. 44.*

The

The dust of the earth on the head of the poore] The casting of *dust* or *earth vpon the head*, was of old and long time a ceremonie, whereby men in sad and dolefull plight were wont to expresse their griefe. Mention is made of it, *Iosh.* 7.6. There it is said, that *Ioshua*, and *the elders of Israel*, to testifie their griefe for the ouerthrow giuen them by the men of *Ai*, rent their clothes, fell to the earth vpon their faces, and *put dust vpon their heads*. *They put dust vpon their heads.* So 1. *Sam.* 4.12. the *Beniamite* that brought the heauy newes of the *Arke* of the Lord taken by the *Philistines*, and of the death of *Hophni* & *Phinehas* the two sons of *Eli*, in tokē of his griefe came to *Shiloh*, with his clothes rent, and with *earth vpon his head*. He came *with earth vpon his head*. The like we read, 2. *Sam.* 13.19. *Tamar*, the sister of *Absolon*, because she was hated of *Amnon*, by whom shee had bin rauished, to signifie her griefe, she rent her garment, and put *ashes vpon her head*. Shee put *ashes on her head*.

Other like[c] places of holy writ I might produce, yet further to shew, that the aspersion or sprinkling of *earth*, *dust*, or *ashes* vpon the *head* was a ceremonie in vse with such, as had in themselues iust cause of griefe, heauinesse, mourning, or lamentation. But this is by the places already alleaged, sufficiently declared vnto you. If to this ceremonie of besmering the *head* with *earth*, *dust*, or *ashes*, our Prophet here alludeth, then are the rulers of *Israel*, and the rich among them here taxed for their *hard-heartednesse* towards the *poore*, for their *couetousnes* and *cruelty*, whereby they oppressed the poore; to this sense:

c *Iob* 2.12. *Ezech.* 27.30. *Apoc.* 18.19.

They pant after the dust of the earth, on the head of the poore] *They*] the rulers of Israel, and the rich men there, *They pant after the dust of the earth*] they greedily desire to see the dust of the earth sprinckled, *on the head of the poore*] they make it their pleasure, to giue the honest *poore man*, iust cause of griefe, and mourning.

They pant after the dust of the earth] The *dust*; sometime it betokeneth a low and base estate, 1. *Sam.* 2.8. *Hannah* in her

her ſong of thankfulnes, praiſing the Lord for his beneficence towards the humble & deſpiſed, ſaith, *He raiſeth the poore out of the* duſt, *and lifteth vp the* begger *from the* dunghill. So, in ſo many words ſaith the Pſalmiſt, *Pſ.*113.7. *He raiſeth vp the* poore *out of the* duſt, *and lifteth vp the* begger *from the* dunghill. In both places the latter phraſe is a repetition, or expoſition of the former. *The Lord raiſeth vp the poore out of the duſt*, that is, *the Lord lifteth vp the begger from the dunghill*. The meaning is: The Lord through his Almighty power, and of his goodnes, exalteth the *poore* and abiect amongſt men from their vile & contemptible eſtate to ſome degree of honour. Hitherto may we adde that of *Dauid*, *Pſal.*7.5. *Let him lay mine honor in the* duſt. *Let him lay mine honor in the* duſt! Whats that? *If* (ſaith *Dauid*, *I haue rewarded euill to him, that was at peace with me, let the enemie lay mine honor in the duſt*; that is, let mine honor be ſo put out, that there may be no more remembrance of it in the poſteritie to come; let me euer be held for a baſe, vile, and contemptible wretch. If to this ſignification of *Duſt*, our Prophet here alludeth; then are the rulers of Iſrael and the rich among them, here cenſured, for their cruell and vnſatiable deſire to *grind the faces of the poore*. Thus,

They pant after the duſt of the earth on the head of the poore] That is, though the poore doe already ſit vpon *the duſt of the earth*, and are thereby in the eyes of the world, *baſe*, *vile*, and *contemptible*, yet do the *rulers of Iſrael*, and the *rich* among them, ſtill *pant after the duſt of the earth vpon their heads*, their delight is to behold them euer wallowing in the *duſt of the earth*, to ſee them yet more *baſe*, more *vile*, more *contemptible*. Yea, they can bee contented that the *duſt*, whereof *Dauid* ſpeaketh, *Pſal.*22.15. The *duſt of death* be vpon their heads, that the [d] *graue* haue power ouer them, that the [e] *pit* ſhut her mouth vpon them.

d *Pſal.*49.15.
e *Pſal.*69.15.

Hitherto (dearely beloued) you haue had variety of interpretations. Which will you admit? You cannot chuſe amiſſe. They are all agreable to the analogie of faith. They all checke *Iſrael*, the heads of *Iſrael*, the Magiſtrates, Rulers,

and Gouernors of *Israel*, the rich of *Israel*, for their *cruelty*, their *couetousnes*, and their *oppression* of the poore of *Israel*, and they yeeld vnto vs this lesson.

God pleadeth the cause of the poore against the cruell, the couetous, and oppressors.

By the *poore* in this proposition, I vnderstand all, that be in any need, necessitie or want; *widdowes* also & *fatherlesse children*, that haue lost their head; *strangers* likewise and *exiles* out of their country for religion, and good causes. All these if they behaue themselues meekly, and seeke to liue peaceably with all men, and put themselues wholy into the hands of God, God receiueth into his protection, and pleadeth their cause.

Concerning *strangers* the commandement is, *Exod.* 22. 21. *Thou shalt neither vex a stranger, nor oppresse him.* It is repeated, *Levit.* 19.33. *If a stranger sojourne with thee, ye shall not vexe him*; he shall be *as one borne amongst you, and thou shalt loue him as thy selfe.* Such is the commandement. Doe men regard it? Doe they not rather with their churlish and vnkinde words and deeds torment the aking heart of the *stranger*? If they doe so, the Lord is ready to auenge the *strangers* cause, and to execute vengeance vpon his oppressors. For so much the Lord vndertaketh, *Exod.* 22.23. *If thou afflict* [the stranger] *in any wise, and* he *cry at all vnto me, I will surely heare* his *cry, and my wrath shall wax hot, and I will kill you with the sword.* You see God pleadeth the *strangers* cause.

Againe, God pleadeth the cause of the *widowes* and *fatherlesse children.* The commandement concerning them is, *Exod.* 22.22. *Yee shall not afflict any widow or fatherlesse childe.* It is repeated, *Zach.* 7.10. *Oppresse not the widow, nor the fatherlesse.* Such is the commandment. Do men regard it? Doe they not rather adde affliction to the afflicted *fatherlesse*, and *widow*? Doe they not oppresse, wrong, vexe, and grieue them? If they doe so, *God* is ready to right their cause, and to lay vengeance vpon their oppressors. For so much *God* vndertaketh, *Exod.* 22.23. *If you afflict the widow,*

dow, or fatherleſſe childe, in any wiſe, and they cry at all vnto me, I will ſurely heare their cry, my wrath ſhall waxe hot, and I will kill you with the ſword, and your wiues ſhall be widowes, and your children fatherleſſe. This protection ouer the *fatherleſſe* and *widowes* is alſo aſcribed vnto the Lord, *Deut.* 10 18. The Lord doth *execute the iudgement of the fatherleſſe and widow.* It is very comfortably deliuered, *Pſal.* 68. 5. *God in his holy habitation is a father of the fatherleſſe, and a iudge of the widowes.* You ſee God pleadeth the cauſe of the *widowes* and the *fatherleſſe.*

So alſo he pleadeth the cauſe of the *poore*, what ſoeuer he be. The commandement concerning him is, *Leuit.* 25. 35. *If thy brother be waxen poore, and fallen into decay with thee, then thou ſhalt releiue him, yea, though he be a ſtranger, or a ſoiourner.* It is repeated, *Deut.* 15. 7. *If there be among you a poore man, thou ſhalt not harden thine heart, nor ſhut thine hand from him*; But [f] thou ſhalt *open thine hand wide* vnto him, and ſhalt lend him [g] *ſufficient for his neede.* Such is the commandement. Doe men regard it? Doe they not rather harden their hearts, and ſhut their hands againſt the *poore?* Do they not [h] *rob* them, [i] *vexe* them, [k] *oppreſſe* them, *cruſh* them? Doe they not euen now as bad as the Iſraelites in my text did? Do they not *ſell the poore*, for *ſiluer*, for *ſhoes*, for a trifle? Doe they not euen now *pant after the duſt of the earth on the head of the poore?* If they doe ſo, the Lord is ready to doe them right, and to puniſh ſuch as oppreſſe them. For ſo much God vndertaketh, *Amos* 4. 2. where, to ſuch as *oppreſſe the poore* and *cruſh the needie*, the *Lord God hath ſworne by his holineſſe, that loe, the dayes ſhall come vpon them, wherein he will take them away with hookes, and their poſteritie with fiſh-hookes.* This *Salomon* by the ſpirit full well knew, and therefore *Prou.* 22. 22. aduiſing vs not to *robbe the poore*, brings this for a motiue, verſ. 23. *The Lord will plead the cauſe of the poore, and will ſpoyle the ſoule of thoſe, that ſpoyle them.* And *chap.* 23. 11. diſſwading vs from wronging of the *poore*, he brings the like motiue, *Their redeemer is mighty, hee ſhall plead their*

f *Deut.* 15. 11. *Matth.* 5. 42. *Luc.* 6. 34.
g *verſ.* 8.
h *Prou.* 22. 22.
i *Ezech.* 22. 29.
k *Amos* 4. 1.

cause with you. You see now God pleadeth the cause of the *poore*, whatsoeuer he be. But against whom doth he plead it? My doctrine saith, the *Cruell*, the *Couetous*, and *Oppressors*.

These are they, whom the holy Spirit in this place taxeth. Their *cruelty* and *couetousnes*, were touched vers. the 6. *They sold the righteous, & the poore.* This was *Cruelty*. They sold them *for siluer*, and *for shoes*; this was *Couetousnesse*. Those two; *Cruelty* and *Couetousnes*, ioyned togither, make *Oppression*, which is the sinne reproued in the beginning of this 7. verse. *They pant after the dust of the earth on the head of the poore.* With these, (the *Cruell*, the *Couetous*, and *Oppressors*) the *Lord* hath a [l] *controuersie*, against these hee [m] *pleadeth.*

l *Hos.* 4. 1.
m *Micah* 6. 2.

First: He pleadeth against the *Cruell*. Against the *Chaldeans*, *Esai.* 47. 5, 6. *Sit thou silent, and get thee into darknes, O daughter of the Chaldeans, thou shalt be no more called the Lady of kingdomes.* For thou didst *shew* my people *no mercy*, thou hast *very heauily laid the yoke* vpon them.

Secondly: He pleadeth against the *Couetous*. Against the men of *Iudah*, *Esai.* 3. 14, 15. *Yee haue eaten vp the vineyard; the spoyle of the poore is in your houses. What meane ye, that ye beat my people to peeces, and grinde the faces of the poore.*

Thirdly: He pleadeth against the *Oppressors*. Against the heads of Israel, *Micah* 3. 3. *Ye eat the flesh of my people, and flay their skin from off them; yee breake their bones, and chop them in pieces as for the pot, & as flesh within the cauldron.* Thus far of the doctrine.

God pleadeth the cause of the poore, against the cruell, the couetous, and oppressors.

Now let vs see what benefit we may make hereof vnto our selues for our further instruction, and the amendment of our liues.

First: Doth God *plead the cause of the poore against the cruell, the couetous, & oppressors?* This may serue to reproue *ỳ cruel*, the *couetous*, & the *oppressors* of this age. With vs now it is,

as

as once it was with the ſtate of Iſrael. *Cruelty*, and *Couetouſneſſe*, much worſe then *nettles* and *brambles*, haue ouer-run our land. Theſe two, *Cruelty* and *Couetouſneſſe*, that *boundleſſe*, this *vnſatiable*, like the *two daughters of the horſeech*, *Prou.* 30. 15. haue bin ſo long vſed to cry, *Giue, Giue*; that they will neuer be brought to ſay, *It is enough*. The firſt borne of theſe two, *Cruelty*, and *Couetouſnes*, is *Oppreſſion*, that loud-crying ſinne, vnder which this our land in euery corner almoſt groneth: and ſhee hath her mates tóo; *Vſurie*, and *Extortion*. All theſe, *Crueltie*, *Couetouſneſſe*, *Oppreſſion*, *Vſurie*, and *Extortion*, walke hand in hand, and ſeeke about, (like that [n] *roaring Lyon*, the *Deuill*, of whom they are begotten) whom they may deuoure. Many God knowes, they haue deuoured already, but that contents them not.

n 1. Pet. 5. 8.

Dearely beloued, how ſhall I worke in you a loathing & a deteſtation of theſe foule ſins. Can I do it better, then by ſetting before your eyes the deformitie and vglines of the men, in whom they raigne? And who are they? will you haue their character, and picture? It is drawne by *Salomon*, *Prou.* 30. 14. *There is*, ſaith he, *a generation*, a generation of men, *whoſe teeth are as ſwords, and their* [o] *iawes as knines, to deuoure the poore from off the earth, and the needie from among men*. They are as *Dauids Lyons*, *Pſal.* 57. 4. Their *teeth are ſpeares and arrowes, and their tongue a ſharpe ſword*. They are as the *kine of Baſhan*, *Amos* 4. 1. *Oppreſſors* of the *poore*, *cruſhers* of the *needy*. See you not in the ſhape of men, *Monſters*, *Kine*, *Lyons*, with *teeth* like *ſpeares* and *arrowes*, with *iawes* like *knines*, with *tongues* like *ſwords*? Will you yet conuerſe with them? will you haue any further fellowſhip, any further acquaintance with them?

o Iob 29. 17.

You will ſay; How ſhall we ſhun them, vnleſſe we more particularly know who they are? Behold therefore a Catalogue of them, out of a [p] learned and iudicious Diuine. They are ſuch, as *eat and deuoure vs vp* with *Vſurie*; ſuch as *ſpoile vs* by *monopolies*, by *engroſſing*, by *falſe wares*, by *ſubtile bargaines*; ſuch as *wrong vs*, by *encloſing of Commons*; ſuch

p *Reinold vpon Obadiah pag.* 84.

as *wring vs*, by *enhaunsing of rents*; such as *rob the Church, in pulling away the maintenance of the Ministers thereof*, in *possessing their right*, in *appropriating* or *detaining their tithes*; such as *thrust husbandmen out of their liuings*, & *in their steed place a shepheard with his dog*; such as *ioyne* q *house to house*, land to land, liuing to liuing, as though they meant *alone* to liue vpon the earth.

q Esa. 5. 8.

These are they whose character and picture I but now shewed vnto you; (men! will you call them men? nay) *monsters of men, kine of Bashan, Lyons*, whose *teeth, iawes*, and *tongues* are as *speares*, and *arrowes*, and *knines*, and *swords*, to *eate & deuoure the needy and the poore*. These are they whom you commonly call *deuouring Caterpillers, greedie Cormorants, cruell Cannbals*, and not amisse: So vnsatiable are they, and such merci-lesse *man-eaters*; hated of all good people, and r abhorred of God.

r Psal. 5. 6.

What can be the end of these men? Shall not the day come, wherein *dogs* shall *licke their blond*, as once they did, the *blond of Ahab*, 1. *Kin.* 22. 38. or the *fowles of heauen* shall *feed on their carkasses*, as they once did, on the carkasses of those of *Ahabs* house, that *died in the field*, 1. *King.* 21. 24. Or the *ground* shall *cleaue asunder*, and *swallow them vp aliue*, as once it did *Dathan*, and *Abiram*, and the rest, that *perished in the* s *gaint-saying of Corah*, Num. 16. 32. But say they are visited t after the visitation of other men; say they dye the common death of all men; say, they seeme to dye the u *death of the righteous*, x *full of dayes*, and in peace to goe downe into their graues: yet behold; there is a day to come, and come it shall vpon them: y *the day of the Lord*; that day, wherein *the heauens shall passe away with a great noyse*, and *the elements shall melt with ferment heat, the earth also & the works that are therein shall be burnt vp*. At that day shall these men, *men of* z *blood*, bloud-thirstie and cruell men, standing among the Goats before the tribunall of the great Iudge, receiue that sentence of damnation; *Depart from me, yee cursed, into euerlasting fire, prepared for the Deuill, and his Angels*.

f Iud. ver. 11.
t Num. 16. 29.
u Num. 23. 10.
x Gen. 35. 29.
y 2. Pet. 3. 10.
דמים z Psal. 5. 7.

Their

There is no evasion for them. For if by that sentence *they are damned*, who haue not done the worke of Mercy, much more shall *they be damned*, who haue acted the workes of Cruelties: if by that sentence *they are damned*, who haue not succoured and releiued the poore, much more shall *they be damned*, who haue oppressed, and crushed the poore: That sentence thus proceedeth: [a] *Depart from me, yee cursed, into euerlasting fire, prepared for the* Deuill *and his Angels. For I was an hungred*, and yee *gaue me no meat: I was thirstie*, and yee *gaue me no drinke: I was a stranger*, and yee *tooke mee not in: naked*, and yee *clothed me not, sicke*, and in *prison*, and ye *visited me not.* O then! how fearefull, how lamentable shall their case be, against whom the Iudge may thus proceed in sentence! *Depart from me, ye cursed, into euerlasting fire, prepared for the Deuill, and his Angels.* For *I had meat*, and by force you *tooke it from me: I had drinke*, and you *spoyled me of it: I had a house*, and you *thrust me out of it*: I had *clothes*, and you *pulled them from my backe*: I *was in health*, and yee *drone me into sickenesse*: I *was at liberty*, and you *imprisoned me?* O that we were wise to consider this, while it is time. [b] *Nam si isti penas luent, qui proximo suppetias non tulerunt; quid fiet de istis, qui miserum insuper expiliârunt, & despoliârunt?* If they who *helpe not* their poore and needie neighbours, shall eternally be burnt in Hell fire, much more shall they be there burnt, who *robbe* and *spoyle* their poore and needie neighbours, who like the *Israelites* in my text, doe *sell the righteous for siluer, and the poore for a paire of shoes*, and doe *pant after the dust of the earth on the head of their poore brethren*, What shall I say more to such? I can onely wish that some remorse and penitencie, may bee wrought in their hearts through the remembrance of my present doctrine,

God pleadeth the cause of the poore against the cruell, the couetous, and oppressours.

Is it so? Then in the second place, may this doctrine serue for the *consolation*, or *comfort* of the *poore* and *needie*, who now lie groaning vnder the tyrannie of the *cruell* and *couetous oppressours* of this age. God [c] *pleadeth their cause*, God is their

a *Mat.* 25. 41.

Rainold vpon *Obadiah.* p. 85.

b *Matthes. in Mat.* 25. 42.

c *Prou.* 22. 23.

d Prou. 23. 11. their d *Redeemer*, God *righteth their wrongs*, God *spoyleth their spoylers*, God *takes the care*, God *takes the tuition* of them. May they not well be *comforted?*

Heare ye then, yee that are *poore* and *needie* e Let your e Esa. 35. 3. *weake hands* be strengthened, let your *feeble knees* be confirmed; f *Be* yee *strong, feare not. Behold, your God will come with vengeance*, your God will come with *recompence*; hee will come in due time, and will deliuer you from out the pawes of the *blood-thirstie*, and *cruell man*. Though yee be scorned of the world, and pointed at with the finger, and triumphed ouer by such, as tread you vnderfoot; yet *comfort* your selues in this your affliction, g *God pleads your cause.* f Ver. 4.

I speake not this to giue encouragement or comfort to such of the *poore*, as are *prophane* and *wicked*. They can make no claime to Gods protection. The *stranger*, that behaueth himselfe more proudly, then he would at home in his owne Country, and among his friends, he is *out of Gods protection*. The *widdow*, that plaieth (as g *Calvin* speaketh) the *she-Deuill*, that troubleth & vexeth her neighbours, with whom there is more to doe, then with many a man, shee is *out of Gods protection*. The *fatherlesse-childe*, that giues himselfe to naughtinesse, shakes of the yoke of pietie, becomes an vnthrift in spite of God, and the world, he is *out of Gods protection*. The *poore*, whosoeuer they be, that h *haue not the feare of God before their eyes*, that are giuen ouer to worke wickednesse, and that greedilie; that lie wallowing in sensualitie, in wantonnesse, in drunkennesse, in any filthinesse, they are all *out of Gods protection*. g Serm. 73. vpon Deutron. pag. 450. h Psal. 54. 3.

I speake onely to comfort the *stranger*, the *widdow*, the *fatherlesse child*, euery *poore soule*, that is religious, and godly: such as i *liue peaceably with all men*, such as are truely distressed before the Lord, such as k *humble themselues vnder the mightie hand of God*, such as l *cast* all their *cares* and *sorrowes vpon the Lord*. Such are the *poore*, that may receiue *true comfort* from my propounded doctrine; i Rom. 12. 18. k Iames 4. 10. 1. Pet. 5. 6. l 1. Pet. 5. 7.

God pleadeth the cause of the poore against the cruell, the cone-

tous,

tens, and oppreſſours.

We haue not yet done with *oppreſſours*, the holy Ghoſt will not ſo let them goe. They are further deſcribed vnto vs in the next clauſe.

They turne aſide the way of the meeke.] For the meeke, the word in the originall is עניים The ſame word, *Pſal.* 10. 17. is rendred in our new tranſlation, the *humble*. So it is tranſlated by the [m] *Seauentie*, and the *vulgar* [n] *Interpreter*. Some tranſlate it, the *poore*, ſome, the *miſerable*; ſome, the *afflicted*. The originall word well beareth euery of theſe ſignifications: the *meeke*, the *humble*, the *poore*, the *miſerable*, the *afflicted*.

m πενητων.
n Humilium.

The *way* of theſe men may here be taken *properly*, or *figuratiuely*. If it be taken *properly*; then we are here to vnderſtand, that the richer ſort of the *Iſraelites*, did make the poore *to turne aſide out of their way to giue them place*, or, did *make the poore euen for feare of them, to keepe out of their ſight*. But if the *way* here be *figuratiuely* taken, as well it may by a metaphor, for their *cauſe*, their *right*, their *buſineſſe*, their *trade* or *courſe of life*; then are we here to vnderſtand, that the richer ſort of the *Iſraelites* did *peruert the right of the poore*, did *hinder their purpoſes*, did *diſturbe their courſes*, and did ſo *confound them*, that they were not able to make any prouiſion for themſelues.

This metaphoricall ſignification of a *way* we meet with, *Exod.* 18. 20. There *Moſes* is counſelled by *Iethro*, to ſhew his people *the way wherein they were to walke*. We meet with it alſo in the Booke of *Iob*, Chap. 17. 9. There *Iob* ſayth, the *righteous ſhall hold on his way*. We meete with it in many other places of holy writ, which I muſt now let paſſe; in all which, as in this place, the *way* betokeneth, the *cauſe* of a man, his *right*, his *buſines*, his *trade*, or *courſe of life*. After this *figuratiue* ſignification ſome doe thus expound theſe words: *They turne aſide the way of the meeke*; or, *They peruert the way of the poore*: that is, the *Iſraelites* their rulers, and gouernours, the rich among them, doe take in ill part what ſo euer the *poore* ſay, or doe. All their words, all their deeds

are

are found fault with. Some malicious inuention, or surmiſe, is euer at hand to lay the blame vpon them. This I take to be the fitteſt expoſition for this place.

Here then we haue the fourth ſinne wherewith the *Iſraelites* are here charged. It is *Calumnia*; their *falſe accuſing of the poore*, a ſinne that euermore attendeth vpon *Oppreſſion*. For the *cruell*, and *couetous* wretch, who is perſwaded that his greatneſſe chiefly conſiſteth in the *oppreſſion of the poore*, will be ſure ſo to prouide, to *keepe the poore vnder*, that they ſhall neuer be able to reuenge the wrongs done vnto them. Let the *poore man* ſlip but vnaduiſedly or ignorantly, the *lawes* muſt by and by take hold on him: whereas the *Rich man*, the *lawes* are but as *Cobwebs*: he breakes throw them all. Hence is that common ſaying: the *poore man doth nothing well; the rich man nothing ill.* Yea let the *poore man* doe all things well, yet will ſome *rich calumniator* euer be ready, to giue an ill conſtruction of his *beſt wayes*; or, as the phraſe in my text is, *to turne aſide the way of the meeke*, or, *to peruert the way of the poore.* The leſſon which we are to take from hence for our inſtruction is this;

The poore man, which vſeth any honeſt trade or courſe of life, is not to be turned out of his way: his words and actions are not to be miſ-interpreted.

The reaſon of this doctrine is plaine in the ſixth verſe of this Chapter: The Lord *will not turne away his puniſhments* from the offenders in this kind; from ſuch, *as turne aſide or peruert, the way of the meeke*, and the *poore.*

The vſe of this doctrine concerneth all thoſe, whom God hath bleſſed with the wealth of this world. It is their dutie not to be careleſſe of the *poore*, not to grieue them, not to hinder them in their honeſt courſes, not *to turne them aſide* out of their *lawfull wayes.* You that haue wherewith to maintaine your ſelues abundantly, you may not exempt your ſelues from doing ſeruice vnto God with your abundance. Yea you muſt ſtraine your ſelues to the vttermoſt of your powers to relieue and ſuccour ſuch as are in ſcarcitie, and in want. This is a ſacrifice that God requireth at your

hands.

hands. Offer it willingly, and you shall haue a reward. Your reward it shall not bea corruptible Crowne. It shall be a Crowne of eternitie. It shall be the possession of Heauen it selfe. The poore shall carry you thither.

There is to this purpose a sweete meditation of S. *Austin. Serm.* 245. *de Tempore.* There hee bringeth in God thus speaking to the rich man: *Te divitem feci, tibi, quod dares, dedi, latrarius tibi pauperes feci*: I haue made thee rich: I haue giuen to thee, that thou mightest giue to others; I haue made the *poore* to be *thy porters*; to be the Cariers of *thine almes*, and *thee*, into Heauen. To this sense doth the same S. *Austine Serm.* 25. *de verbis Domini*, call the poore man, *viam Cœli*, the way to Heauen. *Via Cœli est pauper, per quam venitur ad Patrem.* The poore man is the way to heauen, by which we come vnto the Father. *Incipe ergo erogare, si non vis errare*: Begin therefore to errogate, to distribute, to lay out vpon the *poore*, if thou wilt not wander or stray from the *way to Heauen.* Loose thou the fetters of thy patrimony in this life, that hereafter thou mayest haue free accesse into Heauen.

Cast away the burthen of thy riches, cast away thy voluntarie bonds; cast away thy anxieties, thy irkesomnesse, wherewith for many yeares thou hast beene disquieted; *Da petenti, vt possis ipse accipere*: Giue to him that asketh of thee an almes, that thou maist thy selfe receiue mercy. *Tribue pauperi, si non vis flammis exuri*, Giue vnto the poore, if thou wilt not be burnt in the flames of Hell fire. *Da in terrâ Christo, qua tibi reddat, in Cœlo*; Giue to Christ on earth, and Christ will repay thee in Heauen. The like hath the same good father, *Serm.* 227. *de Tempore*: *Si aperueris pauperibus manus tuas, Christus tibi aperiet jánuas suas, vt Paradisi possessor introeas*: If thou wilt *open thy hand* vnto the poore, Christ will *open his gates* vnto thee, that thou maist enter the possession of *Paradise*; the *Paradise* of Heauen. It is a *Paradise* for pleasure, but a *Citie* for beautie, and a *Kingdome* for state. There is God in his fulnesse of glorie, and raignes in iustice. The companie there are all triumphant; they are

all

all inuested with glorie, crowned in maiestie, clothed in sinceritie. Their faces shine with beautie, their hearts are filled with pietie, their tongues extoll the Lord with spirituall alacritie; in their hands they beare palmes in token of victorie. No tongue can vtter, no heart can conceiue the boundlesse and endlesse happinesse that shalbe enioyed there. This we know that our corruption shall there put on incorruption, and our mortalitie shall be swallowed vp of life. Euen so be it.

THE

THE X. LECTVRE.

AMOS 2. 7.

And a man and his father will goe in vnto the same maid to prophane my holy name.

THey who haue begun to goe beyond the lines, and the limits prefined vnto them in the word of God, doe by little and little proceed from *euill* to *worse*, from one wickednesse to another. This you haue seene verified in these *Israelites*. You haue seene their *crueltie*, their *couetousnesse*, their *oppressions*, their *calumnies*. They were *cruell*; they *sold the righteous*, they *sold the poore*, ver. 6. They were *couetous*; they sold the righteous *for siluer*; they sold the *poore for a paire of shoes*, in the same verse. They were *oppressours*; they *panted after the dust of the earth on the head of the poore*, vers. 7. They were *calumniators*; false accusers of their needie brethren; *they turned aside*, they peruerted the *way of the meeke*, in the same verse. Now are the barres and bounds of all shame broken; now are the raines of all modestie let loose; giuen vp to their vile affections, they feare not to commit detestable *Incest*. For

A man and his father, will goe in vnto the same maide, to prophane my holy name.

Before we enter into a particular discourse of that abhominable sinne, wherewith the people of *Israell* are in this text charged, it will not be amisse to take a briefe view of the words as here they lie.

A man and his Father] that is, A sonne and his Father; The originall word אִישׁ signifieth a man; for it the *Septuagint* read υἱὸς, and the vulgar Latin, *Filius*; A sonne. *A*

sonne

ſonne and his Father——will goe in.] The vulgar Interpreter hath *Iêrunt*, haue gone; the *Septuagint* εἰσπορεύσεται, did goe in. The Hebrew is ילכו will goe. It is very familiar with the *Hebrewes* to put one tenſe for another; the *future* for the *preſent*; the time to come, for the time that is inſtant. An inſtance hereof we haue, *Pſal.* 1. 2. There its ſpoken of the bleſſed man; *He* [a] *ſhall meditate in the law of the Lord day and night.* He *ſhall meditate*, ſo goeth the text: the meaning is; *he doth meditate*: *Bleſſed is the man that doth meditate in the Law of the Lord day and night.* In *Pſal.* 2. 1. it is ſpoken of Chriſts enemies; they [b] *ſhall imagine a vaine thing.* They *ſhall imagine*; ſo goeth the text: the meaning is; they *doe imagine*. *Why doe the Heathen rage, and the people imagine a vaine thing?* In *Pſal.* 5. 3. The Prophet *Dauid* earneſt and vehement in Prayer, thus ſpeaketh of himſelfe; *In the morning will I pray vnto thee.* [c] *I will pray vnto thee*; ſo goeth the text: the meaning is; *I doe pray vnto thee. My voyce ſhalt thou heare in the morning, O Lord; in the morning doe I direct my prayer vnto thee.* It is the very *Hebraiſme*, that we haue in my text; A man and his father [d] *will goe in* vnto a maid, to prophane my holy name. *They will goe in*; it is the letter of my text: the meaning is, that reſolutely without ſhame, without feare; *They goe in*, or *they vſe to goe in.* Doe they *vſe to goe in?* Then may each reading be admitted: they *haue gone in*, they *did goe in*, they *doe goe in*, they *will goe in.*

a יהגה

b יהגו

c אתפלל

d ילכו

A man and his father will goe in אל הנערה *vnto a maide*] What maid? any maide? No. But a knowne maid, a *certaine maide.* So much is implyed by the *Hebrew* Article ה, which here is connotatiue, or diſcretiue. The Greekes ſay diſtinctly πρὸς τὴν αὐτὴν παιδίσκην, to *the ſame maide.* Our now *Engliſh* ſo readeth it; and well. For ſo the ſenſe of this place requireth.

A man and his Father will goe in vnto the ſame maide.] By this maide S. *Hierome* vnderſtandeth the *ſonnes wife*, or the *fathers wife*; ſo doe others alſo, as *Ribera* obſerueth. *Mercer*, of late the Kings profeſſour of the *Hebrew* tongue, in the *Vniuerſitie* of *Paris*; by this *maide* vnderſtandeth, one, that

that is *affianced*, or betrothed *to either*, the *sonne*, or the *father*. Of like minde is *Arias Montanus*. By this *maide* (saith he) we vnderstand *non meretricem*, not a common strumpet, one that makes gaine by the prostitution and abuse of her bodie; *sed viro sponsam*, but one that is betrothed to a man, *aut certè nubilem*, or at least, one that is marriageable and is in her fathers house appointed for wedlocke. Some are of opinion, that by this *maide*, you may vnderstand, any *maide*; the daughter of any other man, to whom yet this *man and his father* vse to resort to satisfie their lusts.

Now, if we will collect, as *Montanus* doth, the *Father* knew his owne *daughter*, his *sonne* knew the *same*, though she were to him, *his sister*: or the *father* knew his *sonnes wife*, his *daughter in law*: or the *sonne* knew his *fathers wife*, his *mother in law*: or both, *the father and the sonne* were naught with some other mans *daughter*: or all these wickednesses were in that corrupt state of *Israel* vsually acted. Of that state we may say with *Brentius*: *Qualis pater, talis filius: pater fornicatur, filius scortatur, pater adulterium committit, filius incestum; pater libidinem exercet prohibitam, filius turpem sequitur luxum.* It is a *fathers* part, by his example of chast liuing, to invite his *sonne* to chastitie. With these *Israelites* there was no rule, so good obserued. Here was like *father*, like *sonne*: the *father* a fornicator, the *sonne* a drabber: the *father* an adulterer, the *sonne* incestuous: the *father* delighting in vnlawfull lust, the *sonne* wallowing in sensualitie: yea the *father and the sonne* did oftentimes fasten their impure and vnchast loue vpon the *same maide*: which is the very thing avowed in my text: *A man and his father will goe in vnto the same maide.* It followeth,

To profane my holy Name.] What? Did this *man and his father goe in vnto the same maide*, with a minde *to prophane* Gods *holy Name*? was this their *end*? No doubtlesse, it was not their *end*. Their *end* was to enioy their carnall pleasures. And yet its here expressely said; they did it, *to profane* Gods *holy Name*.

For the remooving of this scruple, that old Canon of an auncient

auncient [e] Father, will serue. *It is proper to the Scripture, to put that for a cause, which indeed belongeth to the event.* *Ribera* thus explicats it: It is the manner of the *Scripture* sometime so to speake as if it considered onely, what a man doth, and not at all, with what mind he doth it; as if it onely considered what men doe vulgarly and vsually collect and iudge of any action by the event therof. For the *Scripture* many times speaketh as the custome of the common people is.

e *Chrysostom.*

This rule the *Iesuite* [f] *Pererius* in his Comment vpon *Genes.* chap. 43. 6. thus plainely deliuereth. *When vpon the deed of any one, any thing falleth out beside the purpose and will of the doer, it is commonly beleeued, and said to be done, as if the doer had of purpose willed it.* Will you haue this rule made plaine by examples? Then thus. A man *sinneth*. His *sinne* draweth vpon him the *losse* & *destruction* of his owne soule. Now he that *sinneth* doth not intend any such matter; hee intends not the *losse*, or *destruction* of his owne soule. Yet because he doth that, from whence followeth, the *losse* and *destruction* of his soule, he is said to will and seeke the perdition of his owne soule.

f *Tom.* 4. *p.* 654.

This *Canon* rightly vnderstood, much helpeth for the explanation of diuers Scripture places. In [g] *Psal.* 10. 6. according to the *vulgar Latin*, we read, *Qui diligit iniquitatem, odit animam suam*; he that loueth *iniquitie*, hateth his owne soule. Did euer man *hate his owne soule?* We may not imagine it. Yet because he that *loueth iniquitie*, liueth for the most part as if he little cared for his soules health, it is there absolutely said: *Hee that loueth iniquitie, hateth his owne soule.*

g *Hebr. Psal.* 11.

In *Genes.* 43. 6. the vulgar Interpreter makes *Israel* thus to speake to *Iudah*, and other his sonnes, *In meam hoc fecistis miseriam, vt indicaretis ei, & alium vos habere fratrem*; you haue done it to my miserie, that ye told the man, that you had another brother. Its true: *Iacobs* ten sonnes, when they were in *Egypt* to buy corne, told *Ioseph* (whom then they knew not to be *Ioseph*) that their *yongest brother was li-*

uing

sing. But did they doe it with a mind to bring misery vpon their aged father *Iacob*: *Iacob* himselfe could not thinke so, and the storie cleares them from that imputation. Yet because by that their deed, miserie might haue fallen vpon their father *Iacob*, *Iacob* saith vnto them after a vulgar custome of speech, *In meam hoc feciſtis miseriam*, you haue done this to make me miserable.

In 2. *King*. 4. 16. the good woman of *Shunem*, that was by *Elisha* promised a sonne, notwithstanding her selfe was by nature barren, and her husband also old, said vnto *Elisha*: *Nay my Lord, thou man of God, doe not lie vnto thine handmaide. Doe not lie!* What! *Elisha* a Prophet, a man of God, could he, or would he *lye*? No; it beseemed him not. Yet because he promised, what was not in mans power to performe, (a sonne to a woman that was naturally barren, and her husband also old) some might thinke, that he went about to deceiue the woman. The woman therefore after the common kinde of speech, saith vnto him; *Nay my Lord, thou man of God, doe not lye vnto thine handmaide*.

Other like instances I might alledge for the further explanation of the *Canon or rule* which euen now I proposed, But I need not. The kind of speech is familiar in our English tongue. If you see a *sicke man* intemperate, or refusing to follow the aduise of his learned *Physitian*, you will straight way say, *this man seekes his owne death; hee will kill himselfe*; When your meaning is, not that he hath a purpose to *seeke his owne death*, or to *kill himselfe*; but, that if he continue intemperate, and will not follow his *Physitians* wholesome counsaile, death will soone lay him in the pit.

Now let this rule be laid vnto my *text*, and the scruple, whereof I but now spake, is gone. *A man and his father will goe in vnto the same maide to prophane my holy name*: they are the words of my *text*; and the *Lord* in the mouth of his Prophet *Amos* hath spoken them. But he speaketh after our manner; as we vse to speake: His meaning is, that with the *Israelites* it was an ordinarie matter for *a man and his fa-*

ther, to commit filthineſſe with the ſame maide, and that by their ſo doing, (though themſelues had no ſuch purpoſe in ſo doing) *the holy name of God was prophaned*. This *prophanation of Gods holy name* was not the finall cauſe, it was not the end, why ſuch filthineſſe was committed in *Iſraell*. It was rather the *event*, or *conſequent* of it. *Filthineſſe* was acted in *Iſrael*, and thereof followed the *prophanation of the holy name of God*. *A man and his father*, &c.

To prophane my holy name] *My holy name*. The Hebrew hath, the *name of my holineſſe*: where the *ſubſtantiue* is put for the *adiectiue*, the *Abſtract* for the *Concrete*: which in that *holy tongue* is very vſuall. In the 3. of *Exod.* ver. 5. The *Lord* ſayth to *Moſes*: *Put off thy ſhoes from of thy feete for the place, whereon thou ſtandeſt, is ground of Holineſſe*. Its *ground of Holineſſe*, that is, its *holy ground*. In the 12. of *Exod.* verſ. 16. *Moſes* and *Aaron* are charged to ſay vnto the people of *Iſrael*: *In the ſeauenth day there ſhall be a conuocation of holineſſe vnto you*. A conuocation of *holineſſe*, that is, a *holy* conuocation. In the 22. of *Exod.* ver. 31. The *Lord* ſayth vnto the ſame people of *Iſrael*: *Yee ſhall be men of Holineſſe vnto me*. Men of *Holineſſe*, that is, *Holy men*.

Were it needfull I could ſhew vnto you, that the [a] *Spirit* of Gods *holineſſe*, the [b] *arme* of his *holineſſe*, the [c] *mountaine* of his *holineſſe*, the [d] *temple* of his *holineſſe*, the [e] *habitation* of his *holineſſe*, are put for his *holy* Spirit, his *holy* arme, his *holy* mountaine, his *holy* temple, his *holy* habitation. I could yet ſhew vnto you; that [f] garments of *holineſſe*, [g] veſſels of *holineſſe*, [h] ſtones of *holineſſe*, [i] bread of *holineſſe*, [k] fleſh of *holineſſe*, and [l] oyle of *holineſſe*, are in the holy Bible, put for *holy* garments, *holy* veſſels, *holy* ſtones, *holy* bread, *holy* fleſh, *holy* oyle. But I haue ſaid enough, to ſhew what I intended, namely, that vſually in the *Holy tongue*, the *Abſtract* is put for the *Concrete*, as *holineſſe*, for *holy*: as in this my text. *A man and his father will goe in to the ſame maide, to profane the name of my holineſſe*; that is, to prophane *my holy name*.

a *Eſai.* 63. 11.
b *Eſai.* 52. 10.
c *Pſal.* 3. 5.
d *Pſal.* 11. 4.
e *Deut* 26. 15.
f *Exod* 24. 4.
g *Num.* 3. 31.
h *Lamen.* 4. 1.
i 1. *Sam.* 21. 4.
k *Ierem.* 11. 15.
l *Num.* 35. 25.

Can Gods *holy name* be *prophaned by men*? Why not, ſith it may be *ſanctified by men*? That the name of God may be

ſanctified

ſanctified by men, its out of doubt, *Caput veterum*, the very firſt petition, which wee are taught to poure forth vnto God, is, that *his name may be ſanctified*, *Hallowed be thy name*: The *name of God* is *holy* in it ſelfe, it needs not to be *hallowed* by vs; its impoſſible for vs to adde vnto it any *purity* or *holineſſe*, which it had not before. Yet[m] *Caput veterum*, the firſt petition of our prayer is, *Hallowed bee thy name*. Our deſire therein is, that Gods *name* which is *holy* of it ſelfe, may bee ſo accounted off by vs, may bee *holily* vſed by vs, and may, by our *holy* vſage of it, bee manifeſted to the world, that it is *holy*.

[m] *Scala cœli*, *Serm.* 9.

Now then, as the *name* of God is *Hallowed*, when for our *holy* and vnſtained liues, men *bleſſe* the name of God, and praiſe him: ſo when for our *impure* and *ſpotted* liues, men *blaſpheme* the name of God, and diſhonour him, the *name* of God is *prophaned*. Well then, doth our Prophet *Amos* heere charge the people of *Iſrael* with *prophanation* of Gods holy name, for aſmuch as their liues were very impure and much ſpotted. It was with them no ſtrange matter, for *a man and his father* to commit filthineſſe with the *ſame Mayde*.

Thus haue you the words of my *text* expounded.

A man and his father] A ſonne and his father, *will goe in vnto the ſame mayde*] do ordinarily, without feare or ſhame, commit filthineſſe with the ſame young woman, and ſo doing, doe *prophane my holy name*] they cauſe my name to bee blaſphemed, and ill ſpoken of.

Two things are heerein remarkable. One is, *the ſinne heere obiected to the Iſraelites*: the other is, *the conſequent of this ſinne*. *The ſinne* is poynted at in theſe words, *A man and his father will goe in vnto the ſame mayde*: the *conſequent* in theſe, *to prophane my holy name*. The *ſinne* is *vnlawfull pleaſure*, taken either in *inceſt*, or in *adultery*, or in *fornication*, or in any other *vncleanneſſe*: the *conſequent* is, the *prophaning of the holy name of God*.

The doctrine ariſing from both, I deliuer in this one poſition.

Inceſtuous perſons, adulterers, fornicators, & otherwiſe ſhameleſſe ſinners, are oftentimes the cauſe of prophaning the holy name of God.

Inceſtuous perſons, *adulterers* and *fornicaters*, all are ſtarke naught: but the *firſt* are the worſt. *Inceſt*, *adultery* and *fornication*, each of them is a *ſinne*, that throweth the ſinner into the euer-burning lake; yet the moſt greeuous of them is *inceſt*. *Inceſt*! It is one of the groſſeſt vices of *luſt*. Euery mixture of man and woman *of the ſame kinred*, within the *degrees* forbidden by the law of God, is *Inceſt*. It is forbidden in the ſeuenth Commandement, wherein, although *adulterie* be onely mentioned, yet vnder that kinde of *vncleanneſſe*, are comprehended and noted, *Sodomitrie*, *inceſt*, *rape*, *ſimple fornication*, all the reſt, together with their cauſes, occaſions, effects, antecedents, and conſequents.

But more preciſely is *inceſt* forbidden, in the eighteenth of *Leuiticus*, from the ſixth verſe to the eighteenth. In the ſixth verſe, the inhibition is generall: *None of you ſhall approach to any that is neere of kinne to him, to vncouer* their *nakedneſſe*: I am *the Lord*. It is then the *Lord* that ſpeaketh to you: *None of you ſhall come neere to any of your kinne, to vncouer their ſhame*. But what *kinred* meaneth hee? There is a *kinred* by ſociety of bloud; it is called *conſanguinity*: there is alſo a *kinred* by marriage; it is called *Affinitie*. And to both theſe *kinreds* will the Lord haue his inhibition to extend: *You ſhall not approach to any that is neere of kinne to you, to vncouer their nakedneſſe*, that is, you may not marry with, or otherwiſe luſtfully abuſe any of your *kinred*, be they of your *kinred*, either by *Conſanguinity*, or by *Affinity*.

Now to treat of all theſe degrees, that are in the eighteenth of *Leuiticus* forbidden, were needleſſe at this time. One aboue the reſt will fit my text. Its that in the eighth verſe. *The nakedneſſe of thy fathers wife thou ſhalt not vncouer. Thy fathers wife*, that is, thy ſtep-mother, not thine owne mother. Her *nakedneſſe*, though ſhee bee but thy *mother in law*, thou ſhalt not *vncouer*. This might haue beene the ſin of theſe *Iſraelites* in my text. Heere you ſee, *A ſonne and his father*

father went in *vnto the same maide*. If this *maide* were *wife* vnto the *father*, then was shee *stepmother* to the *sonne*, and the *sonne* was *incestuous*.

This *vncleannesse* the very *Heathen* haue detested. S. *Paul* acknowledgeth as much, 1. *Cor.* 5. 1. *It is reported commonly*, that there is *fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should haue his fathers wife. Not so much as named amongst the Gentiles?* What? doe not *Heathen* histories yeeld examples of this *vncleannesse?* They doe.

They giue vs to vnderstand of [n] *Antiochus* sonne of *Seleucus*; how he burning with the *incestuous* loue of his mother in law *Stratonice*, got her by his Fathers assent to be his wife: They tell vs of [o] *Darius*, sonne of *Artaxerxes*, how he obtained of his *father* by request, that he might take to *wife*, his mother in law, *Aspasia*. They relate vnto vs, how [p] *Antoninus Caracalla* Emperour tooke to *wife* his mother in law *Iulia*. *Antoninus* bewitched with her beautie, and desiring to marrie her, with sighes said vnto her, *Vellem, si liceret, Mother*, if it were lawfull I would make you my *wife*. Shee, monster as she was, shamefully replyed: *Si libet, licet; An nescis te Imperatorem esse, & leges dare, non accipere. Sonne*, you haue called me *mother*; if you list to make me your *wife*, you may. Know you not that you are *Emperour?* you *giue lawes*, you *take none*: With this her answere *Antoninus* inflamed, *matrem duxit vxorem*, he married his mother.

[n] *Plutarch. in Demetrio.*

[o] *Plutarch. in Artaxerxes.*

[p] *Ælius Spartianus in Antonino Caracalla. Peretius in Mellificio historico parte 2. pag. 202.*

Other examples of this *vncleannesse* Heathen histories haue affoorded vs. How then is it, that S. *Paul* in the but now-alledged place, saith, that this *vncleannesse*, is such as is not so *much as named among the Gentiles?*

We need not fly to an *Hyperbole* to excuse the Apostles assertion. His meaning is, that though such *vncleannesse* were sometime practised among the *Gentiles*, yet that among the very *Gentiles* lawes were made against it: and that the better sort of the *Gentiles* did *detest it*, as a filthie, strange, and monstrous *villanie*.

Was this *vncleannesse* held in such detestation by the *Gentiles*

tiles, who were guided onely by natures light? No maruaile then is it, if the *Lord*, here in my text, do so sharply reproue *Israel* for this *vncleanesse* among them. *Israel*! They were *the people of the Lord*, they were *his inheritance*, they had the *lampe* of the *word of God* to be their guide. Yet *Israel*, rebellious and disobedient *Israel*, hath played the harlot: *A man and his father* went in *vnto the same maide*. Vnder this one kinde of *incest* are comprehended all the rest; And not *incest* onely, but *adulterie* also, yea, and *fornication* too. So that indeed the *Israelites* are here reproued in generall for their *filthie lusts*. They were so inordinately vicious, and so dissolute, that they blushed not once, to pollute themselues with *fornication*, with *adulterie*, with *incest*, with all manner of *filthinesse*: and hereby was the holy name of God prophaned.

It is true. *Peccatorum turpitudine violatur nomen Dei sanctum*: such is the *filthinesse* of *sinne*, that through it, the *holy name* of *God* is often violated. It was violated by *Dauids* sinne. *Dauid* the man after Gods owne heart, yet conuicted of *murther*, and *adultery*. Of murther, for [q] *killing Vriah the Hittite with the sword*; and of adulterie, *for taking to wife the wife of Vriah*, is by the Prophet *Nathan* reproued for prophaning the name of the Lord. In 2. *Sam.* 12. 14 they are the expresse words of *Nathan* vnto *Dauid*, *By this deed thou hast giuen great occasion to the enemies of the Lord to blaspheme*. *Dauid* (you see) was the sinner; others thereby tooke occasion *to blaspheme the name of God*.

[q] 2. Sam. 12. 9.

The name of God was likewise *blasphemed* for the sinnes of the *Israelites*. The *Israelites* [r] *defiling themselues with the Idols of the Heathen*, with their abhominations, with their iniquities, are in the Bookes of the *Prophets* reproued for *prophaning the name of the Lord*. It is the complaint of the *Lord* himselfe, *Esai* 52. 5. *My name continually euery day is blasphemed*: and *Ezech.* 36. 20. 22. 23. The *Israelites* liuing among the *Heathen* haue *prophaned my Holy name*. The *Heathen* there could say: *Hi, populus Iehoue* these are the people of the *Lord*; these are come out of the land of the *Lord*. *A*

[r] Ezech. 37. 23.

holy

holy people sure. The *Israelites*, you see, sinned: the *Heathen* thereby tooke occasion to *blaspheme the name of the Lord.*

The name of the Lord was likewise *blasphemed* through the sinnes of the *Iewes* in S. *Paules* time. The *then-Iewes*, notwithstanding they *made their* [s] *boast of God*, and [t] *knew his will*, and were [u] *confident*, that they were *guides* of the *blind*, the *light of them which* were *in darkenesse*, [x] *instructors of the foolish, teachers of babes*, that they had the *forme of knowledge*, and *of the truth in the law*; yet forasmuch as they were spotted with *theft*, with *adultery*, with *sacriledge*, with other *enormities*; they are by S. *Paul* reproued, for *prophaning the name of the Lord.*

[s] *Rom.* 2. 17.
[t] *Vers.* 18.
[u] *Vers.* 19.
[x] *Vers.* 20.

The reproofe is, *Rom.* 2. 21. &c. *Thou which teachest another, teachest thou not thy selfe? Thou that preachest, a man should not steale, doest thou steale? Thou that sayest, a man should not commit adulterie, doest thou commit adulterie? Thou that abhorrest Idols, doest thou commit sacriledge? Thou that makest thy boast of the law, through breaking of the law dishonourest thou God?* It followeth, *vers.* 24. *For the name of God is blasphemed among the Gentiles through you.* The *Iewes*, you see, were the sinners: The *Gentiles* thereby tooke occasion to *blaspheme the name of God.*

Thus is my doctrine confirmed vnto you:

Incestuous persons, adulterers, fornicaters, and other vncleane sinners, are oftentimes the cause of prophaning the holy Name of God.

Let vs now a while consider, what Vse wee may make hereof vnto our selues.

Is it true? *Incestuous persons, adulterers, fornicators, and other vncleane sinners*, are they *oftentimes the cause of prophaning the holy name of God?* Then (dearely beloued) let vs from hence be admonished, so to spend the remainder of our pilgrimage in this present world, in all holy conuersation, that no boyling, inordinate or vnruly *motions*, no vicious or vnchaste *affections*, no act of *vncleannesse*, may so far haue dominion ouer vs, as to cause the *holy name of GOD*

through vs *to be prophaned*. S. *Austine Enarrat.* in *Psal.* 146. speaketh plainely: *Cum blasphematur Deus de malo opere tuo, opere tuo blasphemas Deum*: that is, When *God* for any euill worke is *blasphemed*, thou by thine euill worke *blasphemest God*. To the same purpose sayth the same Father, *Tract.* 27. in *Iohan. Rarò iam inueniuntur, qui linguâ blasphemant Deum; sed multi, qui vitâ*: Seldome now adayes doe we finde any that with their *tongue blaspheme God*, but many that *blaspheme* him with their *life*. Such were they in S. *Pauls* time, of whom the blessed Apostle, *Tit.* 1. 16. sayth: *They professe that they know God, but in workes they denie him*. And will we be such? Farre be it from vs.

We *professe* that we *know God*, we *professe* our selues his seruants; walke we therefore worthie of our *profession*, as it becommeth the seruants of God. And how shall wee so walke? We so walke if we walke in holinesse. For (as St *Paul* speaketh) *this is the will of God, euen your sanctification, that yee should abstaine from fornication, that euery one of you should know how to possesse his vessell in sanctification and honor, not in the lust of concupiscence, euen as the Gentiles which know not God. For God hath not called vs vnto vncleannesse, but vnto holinesse*. And therefore as the same Apostle aduiseth the *Ephesians*, Chap. 5. 3. so aduise I you: *Fornication and vncleannesse let them not be once named amongst you, as it beecommeth Saints*. Not once *named*! How then is it that the Apostle *nameth* them? How is it, that in this exercise I haue *named* vnto you *incest*, *adultery*, *fornication*, and other sinnes of *vncleannesse*? Yes beloued; you may *name* them; but it must be out of detestation to *shunne* them; and not out of delight to nourish them.

From hence may you make this Collection: If I may not once *name fornication*, but with *detestation*, then may I not *commit it*. If I may not commit *fornication*, much lesse may I *commit adulterie*; much lesse *incest*; much lesse *some other sinnes of vncleannesse*; *sinnes* against nature; monstrous and prodigious *sinnes*. Now that we may not *commit fornication*, it is euident by these reasons.

First,

First, it is vnlawfull by *the law of Nature*. The very *Heathen*, who hold no other *light* for their guide, but the glimmering *light of Nature*, haue so accounted of it. Memorable is the saying of *Demosthenes*, concerning the [y] *great price* that was set him, by the notorious strumpet *Lais*: οὐκ ἂν ἀγοράζω τοιούτου μετανοήσω, *I like not to buy Repentance so deare*. Doth he not thereby intimate, that *dishoneſt pleaſure*, & the *vnbridled deſires* of the flesh, haue euermore for their companion, *Repentance*? *Diogenes*, the *Cynicke*, resembled [a] beautifull harlots to *sweete wine*, tempered with *deadly poyson*. What else doth he thereby intimate, but that *vnchaſt luſts*, howsoeuer to a carnall man, they may at first seeme *sweete*, they are notwithstanding full of *bitterneſſe*, and are attended with perpetuall sorrow? *Crates*, the Philosopher, beholding at *Delphi*, the golden image of the harlot *Phryne* brake forth into this exclamation, [b] τοῦτο τῆς τῶν ἑλλήνων ἀκρασίας τρόπαιον: *this is the trophie*, the monument *of the looſe liues of the Greekes*. Doth he not thereby intimate, that *incontinencie* is euen by Natures law vnlawfull? I might here produce many goodly sentences, many notable examples of *Ethnickes*, and *Pagans*, to shew vnto you the iust punishment, which for the most part followeth this *deteſtable vice* hard at the heeles; which might also stirre vs vp to hate it, and to flie from it with all our might. But its time that I returne to the Booke of God.

Therein also doe we finde, that this filthy sinne, the *sinne of fornication*, is reputed vnlawfull by the very *law of Nature*. In *Rom.* 1. 29. it is expreſsely named among the sins of the *Gentiles*, who were meerely naturall men. And *Levit.* 18. 24. it is layd to the charge of the *Cananites*, *Gentiles* too, that with *such vncleanneſſe* themselues were *defiled*, and the *land*, wherein they liued was *defiled*: and therefore are they in that place threatned, that *the land* should *spew them out*. You haue now the first reason, why we may not *commit fornication*. The reason is, because it is vnlawfull *by the law of Nature*.

Secondly, it is forbidden in *holy Scripture*. In *Epheſ.* 5. 3.

And

y *Dimidium talentum vnius pretium noctis.* z *Macrob. Saturnal. lib.* 2. *c.* 2.

a *Laertius lib.* 6. *in vitâ Diogenis.*

b *Plutarch. de fortuna Alexandri lib.* 2. The like *Laertius* reporteth of *Diogenes lib.* 6. *vit. Diog.*

And in 1. *Thes.* 4. 3. In the latter place we are commanded
c 1. Cor. 6. 18. to *abstaine from* c *fornication*, and in the former, *not once to name it.*

Thirdly, it is *malum lubricum*, a sinne full of great danger: So meaneth *Salomon*, Prou. 23. 27. where he sayth, *A*
d Prou. 22. 14. *whore is a deepe ditch, and a strange woman is a narrow* d *pitt.* The comparison is plaine; A *Harlot* to a *deepe ditch*, and to a *narrow pit.* The meaning of the holy Ghost is: As a man that falleth into a *deepe ditch*, or, into a *narrow pit*, breaketh either an arme, or a legge, and with much adoe getteth out againe: so is it with them, that are ouertaken with this *vile*
e Eccles. 26. 7. *sinne* of *fornication*: the *woman* e *whose heart is as snares and nets, and her hands as bands*, will bee to them more bitter then death; with much adoe shall they escape from her.

Fourthly, it stoppeth the passage into Heauen. S. *Paul* affirmeth it, 1. *Cor.* 6. 9. *Fornicators shall not inherite the kingdome of God*; and againe, *Ephes.* 5. 5. *No whoremonger hath any inheritance in the kingdome of Christ.* S. *Iohn, Reuel.* 21. 18. sayth as plainely: *Whoremongers shall haue their part in that lake, which burneth with fire and brimstone.*

Thus haue you, of many, foure reasons, why wee may not commit *fornication.*

1. It is *vnlawfull by the law of Nature.*
2. It is *forbidden by the law of God.*
3. It is *full of great danger.*
4. It *stoppeth the passage into Heauen.*

Now see the validitie of my former inference. We may not commit *fornication*, for the reasons now specified, much lesse may we commit *adulterie*; much lesse *incest*; much lesse *other sinnes of vncleannesse*, sinnes *against Nature*, monstrous and prodigious sinnes. All these S. *Paul*, 1. *Cor.* 6. hath euen chayned together, to cast them into Hell. And that you may take notice of it, he hath a μὴ πλανᾶσθε for you vers. 9. Μὴ πλανᾶσθε, *Be not deceiued. Neither fornicators, nor adulterers, nor the effeminate, nor abusers of themselues with mankinde, shall inherit the kingdome of God.* Thus farre hath the

the first vse of my doctrine led mee. The second followeth.

My doctrine was, *Incestuous persons, adulterers, fornicators, and other vncleane sinners, are oftentimes the cause of profaning the holy name of God.* This in the second place serueth for the reproofe of such as suffer themselues to be kindled with the burning fire of *luxurious lusts*, or *carnall lusts*. And hereby are all *incestuous marriages* condemned. [f] *Emanuell* King of *Portugall* married his wiues sister: [g] *Ferdinand* the younger King of *Sicilie* married his fathers [h] sister: *Philip* the second King of *Spaine* married his sisters [i] daughter: *Henry* the eight King of *England* married his brothers [k] wife. All these were *incestuous marriages*, and are by this doctrine condemned.

But some may say; these marriages were not concluded, but by the *Popes* dispensation. Why then say I, they are condemned? I say so; because they are precisely against the law of God written, *Levit.* 18. But may not the *Pope* dispense against that law? What! Dispense against the law of God!

We are not ignorant, that the chiefe patrons of the *Pontificiall* law, howsoeuer they grant [l] *Papam quandoque nimium papaliter dispensare*, that the *Pope* sometimes dispenseth too much *Pope-like*; doe notwithstanding expresly affirme, [m] *Papam bene dispensare contra Apostolum*; that the *Pope* well dispenseth against the *Apostle*. [n] Neither do they grant vnto the *Pope* this power of dispensing, only in causes perteining to the positiue law of man, (with which colour they now paint ouer that same *flagitious glosse* of dispensing against the Apostle) but also in matters ratified by the *law of God*.

I could here tell you of many wicked *dispensations*, that haue bin granted by the *Pope*; as that [o] *subiects* may be discharged of their oath and fealtie, and may be licenced to withdraw their allegiance from their Prince, yea, to take armes against him, yea to lay violent hands on him; that [p] *promise* may be broken, with God and man; that most horrible

f *Caietan. in Aquin. 2. 2. qu. 154 Art. 9. §. Respondeo.*
g *Caietan. ibid.*
h *Joannam.*
i *Annam.*
k *Catharinam.*
l *In cap. Mennã. 2. q. 5. Annotat. marg.*
m *Gloss. in Cap. Post translationem Extra, de Renuntiatione. & 25. qu. 1. Cap. Sunt quidam.*
n *Rainold. Thes. 5. pag. 141.*
o *Cap. ad Apostolicæ in Sexto de Sentent. & re iudicat. Bulla Pij 5. contra Reginam Angliæ.*
p *Concil. Constanc. Sess. 19. Cap. Quòd non obstantibus salvis conductibus.*

q Reinold. Thes. 5. § 41. pag. 188.

horrible q abominations, may be committed; that all things, *diuine* and *humane*, may be peruerted; right and wrong, Heauen and earth, lawfull and vnlawfull may be confounded togither. But I may not so far digresse from my present purpose. Let it suffice for this time, that you see the impietie of the *Popes dispensations*, (or rather dissipations, as r *S. Bernard* calleth them) in his allowing of *incestuous mariages*, that a man may marry his *wiues sister*, or his *fathers sister*, or his *sisters daughter*, or his *brothers wife*: all precisely against the *law of God*.

r De Consid. ad Eugen. lib. 3. c. 4.

Here might we stand amased and wonder, that such irregular and shameless *dispensations*, should passe with the approbation of the *Pope*, who beares a face, as if he were *most holy*, yea *Holinesse* it selfe. Speake we to him, or write to him, our compellation must be *Pater Sanctissime*, *most holy Father*; and *Sanctitas Tua*, *your Holinesse*. But knowing him to be *that* s *man of sinne*, that sonne of perdition, that grand *Antichrist*, who according to the prophecies of the Holy Ghost in the Scriptures, was to be reuealed in these latter times, we need not wonder though he *dispenseth* with all the most horrible and abominable *impieties*, that may be. Can we t *gather grapes of thornes*, or *figs of thistles*? can *a corrupt tree bring forth good fruit*? Can we expect that the *Pope*, who u *opposeth himselfe* against God, and *exalteth himselfe* aboue all that is called God, should either himselfe liue, or cause others to liue, according to the *holy law of God*?

s 2. Thess. 2. 3.

t Matth. 7. 16.

u 2. Thess. 2. 4.

For the *Popes* themselues (would the time and your patience permit) I could rip vp their liues, and shew vnto you how they haue bin stained and defiled with all manner of fearefull, notorious, and abhominable sinnes. But my text will not suffer me so faire to range. The *sinnes of vncleanenesse*, wherein those holy fathers haue, to the astonishment of the world, wallowed, are the *sinnes* in my present text and doctrine smitten at.

What shall I tell you of the *incest* committed by many of them? by *Iohn the 13.* with *Stephana*, his fathers concubine?

cubine? by *Iohn the* [x] 23. with his brothers wife? by *Paul the* 3. with two of his Nieces? by *Pius the* 5. with his owne ſiſter, by [y] *Alexander the* 6. with his owne daughter.

x *Alias the* 24.

y *Ioan. Iouian. Pontan.*

I could make true report vnto you of many of them very infamous for their *beaſtly Sodomie*, for their *filthy adulterie*, for other their *vncleane luſt*. So holy were thoſe holy Fathers. Neither were they themſelues alone giuen ouer to ſuch filthineſſe, but they alſo tooke order to haue others like vnto them. They could not alone be wicked. [z] *Alexander the ſixt* gaue leaue to *Cardinall Mendoza* to abuſe his owne baſtard ſonne in inceſtuous *Sodomie*. [a] *Sixtus the fourth* gaue licence to the *Cardinall* of *S. Lucie*, and to all his familie, that they might in the three hot moneths of the yeare freely vſe *Sodomie*. *Iohannes a Caſa* a Florentine, Archbiſhop of *Beneventum*, Legat for *Iulius* 3. at *Venice*, ſet forth a booke in *Italian Metre* in commendation of this *Diana* of the *Papiſts*, this abominable ſinne of *Sodomie*. Will you heare more of *Sixtus the fourth*? He to incite and incourage others to be as *filthy* as himſelfe, built in *Rome* a famous ſtewes, not onely of *women*, but alſo of *males*. The *female ſtewes*, how aduantagious it hath bin to the *Pope*, and gainefull to his coffers, may from hence appeare, that the *Pope* hath receiued from them a yearely penſion, amounting ſometimes to *three thouſand*, ſometimes to *foure thouſand Ducates*. It is ſaid of *Paulus the third*, that in his tables he had the names of 45000 *Curtizans*, which paid vnto him a monethly tribute.

z *Szeged. Spec. Pontif.*

a *Downam de Antich. lib. 1. cap. 6. Onuphrod. Pict. Pap. Szeged. ſpec. Pont. Veſcel Kroning Tractat. de Indulgentijs.*

Now that the *Pope* neede not to looſe ſo great a reuenew; ſome haue beſtirred themſelues to patronize his *ſtewes* by *argument* and by *autoritie*. Their chiefe reaſon is: that *common Curtizans in hot countries are a neceſſarie euill.*

Herding Confut. Apol. Iewels par. 4. cap. 1. thus ſpeaketh of it, *It is common in all great Cities in hot countries, not to baniſh from among them, the filthy generation of harlots for the auoy-*

ding

ding of a greater miſchiefe.

Dr *Biſhop* in his ſecond part of the Reformation of a Catholicke deformed, in the treatiſe of repentance, ſaith, *The ſtewes in ſome hot Countries, are tolerated to auoyd a greater miſchiefe.*

The cheife autoritie they bring is *S. Auſtines*, out of his ſecond booke *de ordine cap.4. Auſer meretrices de rebus humanis, turbaveris omnia libidinibus:* Take *harlots* from among men, yee ſhall diſturbe all things with *leacherous luſts.*

To their reaſon, that *Curtezans in hot Countries are a neceſſarie euill:* we ſay, that the *heat of a countrey* is no ſufficient warrant for the *popiſh ſtewes.* The land of *Iſrael* is a hotter climate, then that of *Italie*, yet ſaith God vnto the Iewes, *Deut.23.17. There ſhall be no whore of the daughters of Iſrael, neither ſhall there be a whore-keeper of the ſonnes of Iſrael.*

For *S. Auſtines* autoritie, wee acknowledge it to bee great and reuerend. But withall we ſay, that *S. Auſtine*, when he wrote thoſe words, was not *S. Auſtine.* When he wrote that tract of *Order*, himſelfe then liued in *diſorder*; a yong gallant, a novice in the faith, not well inſtructed, not yet baptiſed in the name of *Chriſt*; himſelfe then kept a *concubine*, and liued in whoredome.

But the ſame *Saint Auſtine*, afterward fully inſtructed and baptiſed, ſaid thus: *Iſtam, in vſu ſcortatorum, terrena civitas licitam fecit turpitudinem.* The words are *De Ciuit. Dei lib. 14. cap. 18.* The *citie of the world*, not the *Church of God* hath made this *filthineſſe of harlots* to bee *lawfull.* So doth not *Saint Auſtines* autoritie hold vp the *ſtewes. Saint Paul* beates them downe flat, *Rom. 3.8.* they who ſay, *Let vs doe euill that good may come thereof*; their *damnation is iuſt.* In a word, the toleration of the *ſtewes*, is an occaſion of *vncleanneſſe* to many a yong man and woman, that otherwiſe would *abſteine* from

from all such kinde of *filthinesse*.

What an abomination is it, for a brother and his brother, a father and his sonne, a nephew and his vncle, to come to one and the same harlot, one before or after the other? Is it not the very abomination, which the *Lord* reproueth in my text: *A man and his father will goe in to the same maide, to profane my holy name?* I haue held you too long. May it please you to remember my doctrine. It was,

Incestuous persons, adulterers, fornicators, and other vncleane sinners, are oftentimes the cause of profaning the holy name of God.

A twofold Vse I made of it. One was; to stirre vp our selues to a *holy conversation*. The other, to reproue such as are giuen ouer to *vncleanenesse*. I conclude with that exhortation of *Saint Peter*, 1. *Epist. chap.* 2. 11. *Dearely beloued, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts.* They may seeme vnto you a *Paradise* to your desires; but they will proue a *Purgatorie* to your purses, and a *Hell* to your soules. Doe you loue your bodies? *Abstaine from fleshly lusts*; for they are rottennesse to your bones. Doe you loue your soules? *Abstaine from fleshly lusts*; for they warre against your soules. Doe you loue your credits? *Abstaine from fleshly lusts*; for they are dishonourable. The heate of *carnall lusts*, what is it but an infernall fire, whose *fuell* is *fullnesse of bread*, and *aboundance of idlenesse*; whose *sparkes* are euill communication, whose *smoake* is infamie, whose *ashes* are pollution, whose *end* is Hell.

Dearely beloued, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts; haue your conuersation honest among all men, that they beholding your good works, may glorifie God in the day of visitation.

Now,

Now gracious Father, ſo worke in vs, thou and thy power, thou and thy mercy, ſo bring it to paſſe, that we may ſo ſpend the remainder of our dayes here in all *holy converſation*, that after this life ended, we may haue our inheritance in thy kingdome.
Grant this for thy ſonne Chriſt
Ieſus ſake. To whom
with thee
&c.

THE

THE XI. LECTVRE.

AMOS 2. 8.

And they lay themselues downe vpon clothes laid to pledge by euery Altar, and they drinke the wine of the condemned, in the house of their God.

IT is a great height of impietie, whereto men are growne, when by vnlawfull meanes, or pretences, or allurements, they *adde sinne to sinne*. A man may *sinne once* and a *second* time, and may doe it through *infirmitie*; but if he go on with a *third* transgression, and with a *fourth*; if he be obstinate in heaping sinne vpon sinne, lamentable is his estate. A woe must be his portion. Its denounced by the Prophet *Esay*, *cap.* 5. 18. *Woe vnto them, that draw iniquitie with cords of vanitie, and sinne, as it were with a cart-rope.*

Was there euer a people, so far giuen ouer to worke impietie? Behold, such were the *people of Israel*, they to whom this prophecie of *Amos* was directed. Their *crueltie*, their *couetousnes*, their *oppressions*, their *calumnies*, their *filthy lusts* reproued in the two precedent verses, do proclaim as much. And yet they haue not done sinning. They would, I grant, make faire weather; they would make a faire shew, as if their desire were to serue God. For that purpose they came vnto the *house* of their God, his temple; they drew neere vnto his Altars: but euen then did their hearts worke iniquitie. My text conuinceth them.

They lay themselues downe [or they lye, or they sit downe] *vpon clothes laid to pledge by euery Altar: and they*

drinke the wine of the condemned [or of such as they haue fined, or mulcted] *in the house of their Gods.*

The words import thus much. The people of *Israel* to cloke and couer their manifold sinnes, make a shew of religion: they goe vnto their temples, the temples of their Idols; there they offer their sacrifices, there they feast it sumptuously. They are at great charges. But whence doe they defray them? Is it out of their owne substance, which either is descended to them by inheritance, or is gotten by their iust and honest labour? No such matter. The fines, the mulcts of the poore, their pawnes, their pledges, their pewter, their garments, their bedding, their goods pay for all.

The words doe specially concerne the Peeres, the Nobles, the Iudges, the Magistrates, the Rulers of *Israel*. They may also concerne the rich among them; but cannot be vnderstood of the poore, the base, and vulgar sort. The words are not many; yet many are the sinnes they smite at. The *taking of pawnes*, the *detayning of them*, *vnrighteous iudgement*, *superstition*, *idolatry*, *riot* and *excesse* are the sins, they smite at; as may in part appeare in the now ensuing explication.

They lay themselues downe] Word for word, They bowe downe themselues, they stretch out themselues. S. *Hierome* renders it by the verbe *Accumbere*, intimating their *sitting downe*, as at a feast or banquet.

They lay themselues downe; they *lye* downe, or they *sit* downe vpon clothes] This manner of sitting or lying downe at meate was very ancient. The old *Romans* vsed it, so did the *Greekes*. *Non sedebant, sed accubabant*. They *sat not* as we doe now a-dayes, but they *lay downe*. In some parlor, chamber, garret, or other conuenient roome, a *low round table* was placed. This *table* for the common sort of people was made of ordinarie wood, and stood vpon three feete. For men of better fashion, it was made of better wood, of the *Limon* tree, or of the *Maple* tree, and was sometimes inlaid with *siluer*, it stood vpon one whole en-

tire

tire foote made of *Ivorie*, in the forme of a *Leopard* or a *Lyon*. [a] About this *round table* were placed *three beds*, couered with tapestrie, with purple, or with some other kinde of carpet, according to the wealth and abilitie of the feast-maker. *Each bed* contained *three guests*, sometimes *foure*, seldome *more*. And thus the guests were placed. The *first* & *vppermost* lying at the *beds head*, rested the vpper part of his bodie at his left elbow, & disposed his feet behinde the seconds backe: the *second* rested his head in the others bosome vpon a cushion, and disposed his feete behinde the *thirds* backe. The rest did likewise. Such was the custome of *sitting* or *lying downe* at meat among the old *Greeks* and *Romans*.

[a] *Lipsius antiq. lect. l. 3. c. 1. Hieronym. Mercurialis artis Gymnast: lib. 1. cap. 21. Rosin. antiq. Rō. lib. 9: cap. 28.*

This very custome of *sitting* or *lying* at meat was also among the *Iewes*. We gather it from the *Scripture* phrase in the *New Testament*. [b] *Levi*, called also [c] *Matthew*, that blessed *Euangelist*, made in his owne house a great feast for *Iesus*, whereat were many *publicans*, and others. At that feast *Iesus lay downe*. So saith *S. Matthew*, chap. 9. 10. ἀνακειμένου, *as hee lay downe*. *S. Marke* saith, chap. 2. 15. ἐν τῇ κατακλίσει αὐτοῦ, *as he lay downe*. *Iesus lay downe* at meat. So did his *disciples*: so did *publicans* and *sinners* too. *S. Matthew* and *S. Marke* in the now-alleged places doe affirme it: συνανέκειντο τῷ Ἰησοῦ, *they lay downe with Iesus*. Publicans and sinners lay downe with Iesus. *S. Luke*, chap. 5. 29. thus expresseth it; ἦν μετ' αὐτῶν συναναπεσόντων, *a great company of Publicans, and others, lay downe at meate with Iesus and his disciples*.

[b] *Mark. 2. 14. Luk. 9. 27, 29.*
[c] *Matth. 9. 9.*

The time was when *Iesus* fed with [d] *five loaues*, and *two fishes*, about [e] *five thousand men*, besides *women* and *children*; then he *commaunded the multitude* ἀνακλιθῆναι, *to lye downe on the grasse*, Matth. 14. 19. Another time he fed with [f] *seuen loaues*, and *a few little fishes* [g] *foure thousand men* beside *women* and *children*: then he commaunded *the multitude*, ἀναπεσεῖν, *to fall downe on the ground*, Mat. 15. 35. At both times, *Iesus* his words had reference to that ancient manner of *sitting*, or *lying downe at meate*.

[d] *Matth. 14. 17.*
[e] *vers. 21.*
[f] *Math. 15. 36.*
[g] *vers. 38.*

Which manner of *sitting*, or *lying downe at meate*, *Iesus* himselfe seemeth to haue obserued at his celebration of his last Paschall supper. For we finde, *Ioh.* 13. 23. that at that supper one of the *Disciples* of *Iesus*, the Disciple whom *Iesus* loued, euen *Iohn* the *Euangelist*, *leaned on the bosome* of *Iesus*. *Iesus* lay downe. *Iohn* did likewise; and *leaned on Iesus his bosome*. You see, that in the time of the new *Testament*, euen among the *Iewes*, it was a custome to *lye downe at meate*.

Euen among the *Iewes*, it was a custome long before. Eight hundred years before the incarnation of the *Messiah*, the posteritie of *Iacob* vsed it. My text affirmeth it. The *Israelites*, the of-spring of *Iacob*, *layd themselues downe vpon clothes*.

Did they *lay themselues downe vpon clothes*? And why might they not doe so? Was not the common custome of so doing, a warrant for them so to doe? Out of doubt it was. It was no fault of theirs to *lye downe at meate*, and *vpon clothes*. But herein were they blame worthie; first, that the *clothes* whereon they *lay*, were not their owne, secondly, that they *lay* vpon them *vnseasonably*.

First, *they were not their owne*; they were the *pawnes*, they were the *pledges* of the poore: they were *clothes laid to pledge*.

Secondly, they *lay vpon them vnseasonablie*; euen *before their Altars*. The *first* argueth their *crueltie* towards the poore: The *second* their *Idolatrie* in respect of God. First of the first.

They lay themselues downe vpon clothes layd to pledge] Wee shall the better vnderstand what that sinne is, which our Prophet here reproueth in the *Israelites*, if we will haue recourse to the Law concerning *pledges*. That *Law* is written, *Exod.* 22. 26. *If thou at all take thy neighbours raiment to pledge, thou shalt deliuer it vnto him by that the Sunne goeth downe*: The Law is repeated, *Deut.* 24. 10, 11, 12, 13. *When thou lendest any thing to* thy neighbour, *thou shalt not enter into his house to take his pledge*. But thou shalt abide with-

out, *and the man to whom thou lendest, shall bring the pledge out of the doores vnto thee. And if the man be poore thou shalt not sleepe with his pledge. But shalt restore him the pledge when the Sunne goeth downe.* The ground of this Law is *mercy*: the Law-giuer, is the God of *mercy*: its giuen, to stirre vs vp to *mercy*.

If at all thou take thy neighbours raiment to pledge, thou must deliuer it vnto him by the going downe of the Sunne. That is the Law. Thereof, *Exod.* 22. 27. haue you two reasons: One is taken from common humanitie. The poore mans *raiment!* It is his *onely couering*; *It is his raiment for his skinne.* Take that from him, and *wherein shall he sleepe?* *Restore* therefore his *pledge before the Sunne goeth downe.* The other reason is taken from the iudgement of God. If the poore man *crie*, God will *heare* him, for he is *gracious*. *Restore* thou therefore his *pledge before the Sunne goeth downe.*

In the 24. of *Deut. ver.* 13. three reasons are brought to the same purpose. The poore mans *pledge*; See that *in any case* thou *deliuer it, when the Sunne goeth downe.*

First, that *he may sleepe in his owne raiment.*

Secondly, that *he may blesse thee*, may pray for thee, may testifie vnto God the sence and feeling he hath of thy humanitie, and kind dealing.

Thirdly, that *it may be righteousnesse vnto thee*, euen *before the Lord thy God.*

See therefore, that *in any case* thou *restore* the poore mans *pledge, when the Sunne goeth downe.* You haue the *law*, and the *reasons* of the Law.

This *Law* these *Israelites* violated. *They tooke to pledge poore mens clothes*, they detained them, they vsed them, they *lay vpon them*, as if they had beene their owne. The sinne then here laid vnto their charge, is *Detentio pignoris pauperum*, the keeping backe of the poore mans *pledge*. The doctrine which we may take from hence, is this,

The pledge of a poore man, such as is necessarie for his vse, is not to be withholden from him.

I say, such as is necessarie for his vse. *Moses*, in the alled-

ged places of *Exodus* and *Deuteronomie*, makes mention of his *raiment*. The *raiment* of the poore man? it is *operimentum*, his couering; it is *vestimentum*, his clothing: he hath nothing else, wherewith to hide his nakednesse: nothing else, wherewith to saue himselfe from cold. Such a *pledge*, as is the poore mans *raiment*, his *coat*, his *dublet*, his *bed*, his *couering*, or any other thing, that is *necessarie for the preserving of his life*, God will haue it *restored*. Yet it will please him well, if *such a pledge be neuer taken*.

The Law runnes thus in the 22. of *Exodus*. *If at all thou take thy neighbours raiment to pledge, thou must deliuer it vnto him by the going downe of the Sunne.* It is as if the *Lord* had thus said: I shall like it well, if thou *lend* vnto thy poore neighbour *without taking any pledge of him*; but if thou be so cruell, and hard hearted, as that thou wilt not be induced to *lend* without taking of a pawne, yet see in any case, that *thou restore vnto him his pawne before the Sunne goeth downe*.

The Lords desire to haue no *pawne* at all taken of the poore man, is more plainely manifested, *Deut.* 24. 6. The Law there is: *No man shall take the two mil-stones, or the vpper mil-stone to pledge.* Mention is made first of *two milstones*, and then of the *vpper one*. It is all one as if the *Lord* had sayd: *You shall not take to pledge both milstones, no nor one of them.* As good take *both*, as *one*. There is no grinding without *both*. If thou take *one* and leaue the *other*, how shall the poore man *grind*? *Milstones* are named: vnder them by a *Synecdoche* you may comprehend all kind of vtensils, or instruments, with which a poore man gets his liuing. In this ranke I place the Husbandmans plow, the Smithes anvill, the Taylors sheares, and euery other handy-crafts mans toole, which is necessarie for the exercise of his trade or occupation. *None such* may you take *to pawne*. *Moses* adds the reason: For, he that takes such a pawne of a poore man, *takes the poore mans life to pawne*.

May not such a pawne be taken by the [h] Law of the *milstones*, and for the *reason* specified? Then out of doubt whosoeuer is so cruell and hard of heart, to take *such a pawne*, he

h Deut. 24. 6.

is bound by the Law of the *poore mans raiment*, to *restore* [Exod. 22. 26. Deut. 24. 13.
it ere the Sunne goe downe. Thus is my doctrine eſtabliſhed.

The pledge of a poore man, ſuch as is neceſſarie for his vſe, is not to be withholden from him.

This doctrine hath its vſe in this *wringing* world. It may ſerue to reproue the *wealthie*, the *great deuourers*, the *Sea-gulfs* of this age. No money ſhall out of their purſes to the poore without a *pawne*. Tell them it is *crueltie*. They will ſay; No. He comes to borrow of me; I may deny him if I will. I *lend him my money*; I looke for no profit; I *take no vſury*. Shall I haue no aſſurance? Shall I not be ſuffered *to take a pawne?*

Fooliſh man! Why pleadeſt thou ſo? It is the will of God, that *thou lend without a pawne*: or if thou *lend vpon a pawne*, that thou *reſtore it before the Sunne goe downe*. This is the will of God: Why wilt thou not obey it?

Say; thou *lendeſt* a poore man *thy money*, and he buyeth bread therewith, & eateth, and in the meane time through want of his *raiment*, which thou haſt to *pawne*, the poore man be *frozen to death*: how haſt thou relieued him? What difference is there, whether he die for *hunger*, or for *cold*? If thou ſlacke his *hunger*, and ſtarue him with *cold*, thou doſt but *change his torment*; thou doſt not ſuccour him. In like ſort: if thou *lendeſt* a poore man *thy money*, and for thy ſecuritie takeſt to *pawne* the tooles, *thoſe neceſſarie tooles*, with which he getteth his liuing, thou doeſt not *relieue him*, but doeſt, as much as in thee lyeth, *ſtarue the poore mans throate*.

Flatter not thy ſelfe (beloued) whoſoeuer thou art, that haſt accuſtomed thy ſelfe to ſecure the *loane of thy money* by taking of *pawnes*. If the courſe be ſimply and abſolutely lawfull, what meaneth the Law, *Deut.* 24. 17. *Thou ſhalt not take a widdowes raiment to pledge?* And why doth *Iob*, Chap. 24. 3. reproue them, *who take the widdowes oxe for a pledge?* It is in thy power I grant, to *take a pledge* of thy debtor, to aſſure thy ſelfe, that thou maieſt receiue thine owne againe: but if in *taking thy pledge*, thou tranſgreſſe the Law of charitie; if thou take *ſuch a pledge*, as thy neighbour can-

not ſpare without the hazard and perill of his liuelihood, *it is thy ſinne*; and thou art bound *with ſpeed to reſtore it*. If thou *reſtore it not*, what then? *Ezechiel* chap. 18. 13. will tell thee: *Moriendo morieris*, thou ſhalt ſurely die, thy bloud ſhall be vpon thee.

But here thou wilt apologize, defend thy ſelfe, & plead that *for thy taking of pawnes*, thou haſt thy warrant out of *Prou.* 20. 16. I muſt confeſſe, thou art there permitted *to take a mans garment as a pledge* or pawne, *for the aſſurance of thy money*. But of whom? *of him*, to whom thou lendeſt thy money? No. But *of him*, who raſhly, vnaduiſedly, and lauiſhly becomes ſuertie vnto thee, for the man he knoweth not. And what is this to the *poore man*, that borroweth of thee? Of him if thou take any *ſuch pledge*, thou maieſt bee ſtrained with the *abomination* of *Vſurie*.

I put thee a caſe: Thou lendeſt *tenne pounds*, vpon a *pawne* of *bedding*, or *linnen*, and thou lendeſt it *freely*: but as the *borrower* vſeth *thy money*, ſo *thou* vſeſt *his pawne*. This is *Vſury* in thee. For the *bedding* or *linnen*, which thou haſt in *pawne* is the worſe for the wearing: ſo is not *thy money* in the borrowers hand. I know the very name of *Vſury* is deteſted of thee, and thou hateſt to be called an *Vſurer*. Take heed then, that by thy *taking of pawnes*, thou become not one of that *damned crew*.

If therefore you haue taken *any pawne* of a poore man, *any ſuch pawne*, as by the Law thou oughteſt not to haue taken of him, *reſtore it* vnto him according to the Law, euen *before the Sunne goe downe*. So ſhall the *poore man*, to whom thou haſt *ſhewed mercy in lending thy money*, bleſſe thee, and it ſhall be *righteouſneſſe vnto thee before the Lord thy God*. Hereof art thou aſſured, *Deut.* 24. 13. Yea, *Viuendo viues*, thou ſhalt ſurely liue. The *Lord God* hath ſayd it, *Ezechiel*, 18. 9.

Hitherto (Beloued) you haue heard of the *crueltie* of the *Iſraelites*, towards the poore, their *cruelrie* in *detaining the pledges of the poore*: they *layd themſelues downe vpon clothes laid to pledge*. And this they did vnſeaſonablie, euen before

their

their *Altars*, which argueth their *Idolatrie*; the next thing to be considered.

By euery Altar] *Multa erant altaria Idolorum; altare autem Domini non nisi vnum.* It is a Bishops note; the note of *Albertus Magnus* vpon my text. Many were the *Altars* that were erected for the *seruice of Idols*, but for the *worship of God*, there was but *one Altar*: but *one Altar*, whereon to offer sacrifice.

This *one Altar* at first was to be made of *earth*, or of *stone rough and vnhewen*, as appeareth, *Exod.* 20. 24. 25. Such an *Altar* was fittest for the then estate of the children of *Israel*. They were then in the *desert* iourneying toward the holy Land, and were to remoue from place to place. An *Altar of earth* would soone be made: so would *an Altar of stone, rough, and vnhewen*. They might make their *Altar* of *earth*, that when they should change their station, they might with ease destroy it, *Ne aut abusui aut superstitioni esset*, that it might not be superstitiously abused. Or, they might make it of *rough and vnhewen stone* tumultuarily, *Ne sollicitaret quemquam ad conseruationem religionumq; constantem illius altaris*, that it might not allure any one to a constant reuerence, and dread of the holinesse of that *Altar*.

In the 27. of *Exod.* ver. 1. there is a prescription of an *Altar* of better fashion. Otherwise, the *Altar of Holocaustes*, of *burnt offrings*, of *sacrifices*, is there described according to the matter, the measure, the forme, the instruments and vessels thereof. *Thou shalt make an Altar of wood, of the choisest Cedar.* An *Altar*, not *Altars*. It was but *one Altar*.

And why would God haue but *one Altar*? He would haue but one, *quod vnum atq; eundem cultum inter omnes esse vellet*. Because he would haue but *one* & the same *worship* among all, therefore would he haue but *one Altar*: so sayth [k] *Galatinus*. He would haue but *one Altar*, to note vnto vs [l] *one truth, one religion*. But *one Altar* [m] *Vt vinculum esset sacra vnitatis*, that it might be vnto the rude people, *a bond of sacred vnity*. That *one* and the same *religion* might remaine among them inviolable. God would haue but *one Altar*.

k See *Willet* vpon *Exod.* 20. 24.
l *Babington* vpon *Exod.* 20. 24.
m *Marlorat.* in *Esa.* 2. 29.

It

It was therefore sinne in *Ieroboam* to set vp *two other Altars*, one in *Bethel*, the other in *Dan*, 1. *King.* 12. 29. It was sinne in *Vrijah*, the high Priest, when to please the idolatrous King *Ahaz*, he caused a *new Altar* to be set vp after the patterne of the *Altar of Damascus*, 2. *King.* 16. 11. It must needs be a sinne in the *children of Israel*, to multiplie their *Altars according to the multitude of their fruit*, *Hos.* 10. 1. And I may not excuse the *Israelites*, whom my text concerneth, they laid themselues vpon clothes, laid to pledge by *euery Altar*. They had there *many Altars* too. But, *Altare Domini non nisi vnum*: For the worship of God there was but *one Altar*.

And that *one Altar* was a type of our blessed *Saviour*; a liuely figure, or representation of *Christ crucified*. In regard whereof, *Heb.* 13. 10. *Christ is called an Altar*; yea, *our Altar*: *We haue an Altar. We haue an Altar, whereof they haue no right to eate, that serue at the tabernacle. Christ is this Altar*; he is *our Altar*; *Christ with all his benefits*. Which his *benefits* are nothing auaileable, nothing profitable for them which are vnder the Law, who yet are in bondage *vnder the rudiments*, vnder the ceremonies of *Moses* Law. Those benefits of Christ are spirituall; *Regeneration, fayth, remission of sinnes, iustification, the fauour of God, securitie against our enemies*, (the *world*, the *Deuill*, *death*, and *hell*) *life and eternall glory*: these are the *benefits*, which *Christ* through his most glorious *death* and *passion* hath purchased for his *elect*. This purchase he wrought not by the *blood of Goats*, and *Calues*, but by his *owne blood*, whereby *he entred in once into the holy place*, and so *obtained* for vs *eternall redemption*, as the Apostle speaketh, *Heb.* 9. 12.

Thus hath *Christ*, the *sacrificer*, the *sacrifice*, and the *Altar* made full satisfaction to God for all our sinnes. Now are we not to relie vpon *our owne good workes*, vpon the *merits* of *Saints*, or vpon *their mediation*. For this were nothing else *quàm aliud nouum Altare præter Christum instituere*; It were to appoint another *new Altar* beside *Christ*. And that *Christians* may not doe.

May not *Christians* doe it? How then is it that in *Popedome* there are so *many Altars*? It is (Beloued in the Lord) one of the blemishes, one of the shames of that religion. They haue their many *Altars*, some of [n] *stone*, sumptuously built, and dedicated with the *vnction of oyle*, and the [o] *Priests benediction*: as appeareth by the decrees of two *Councells*, the one called *Apausense*, the other *Agathense*. *Stone-Altars* they make for steddinesse and continuance; and why so? But, *Quia Petra erat Christus*, because *the Rocke was Christ*? It is the deuise of *Durandus*. A profound reason sure. The wit of fore-ages could not reach vnto it.

n *De consecrat. Dist. 1. C. Altaria.*

o *Altaria plaeuit.*

The Primitiue times of the *Church* knew no such *Altars* of *stone*, no nor of *wood*. Then there were *no Altars* at all. *Origen* may witnesse it. He flourished *in the yeare of Christ* 230. Then it was obiected vnto him by [p] *Celsus*, that the *Christians* had *neither Altars, nor Images, nor Temples*. *Arnobius* flourished after *Origen* in the yeare 290. and [q] in his time the *Heathen* accused the *Christians*, for that they had *neither Churches, nor Altars, nor Images*. So for *two hundred and ninetie yeares*, there were *no Altars* in the primitiue Church.

p *Lib. 6. contra Celsum: & lib. 8.*

q *Arnob. lib. 4. contra gentes. Babington in Exod. 27. 1. pag. 402. Hospinian. Hist. Sacram. lib. 2. pag. 54.*

None for 290. yeares! Yet *Martin* of *Polonia* sometimes an *Arch-bishop*, and *Penitentiarie* to *Innocent* the fourth, affirmeth in his Chronicle, that Pope *Sixtus* did institute, *Vt missa super Altare celebreter*: that the *Masse* should be celebrated vpon an *Altar*. [r] *Sixtus* of whom he speaketh was *Bishop* of *Rome Anno Christi* 129. So by *Martins* opinion, *Altars* should haue bin in the Church *aboue a hundred yeares*, before either *Arnobius*, or *Origen* were writers.

r *Hospin. ibid. pag. 121.*

But what small credit is to be giuen to this *Chronicler Martin*, let *Bellarmine* tell you. *Fuit Martinus vir simplex & fabellas pro historijs obtrusit.* This censure he giueth in his Booke of Ecclesiasticall writers vpon the *yeare* 1250. *Martin* was a simple man, and one that obtrudeth fables for histories.

If *Martin* be false in this point of the *institution of Altars*, how shall we find out the truth? *Bellarmine lib. 4. de verbo*

Dei

Decret. 3. will seeme to deliuer it. There reproouing *Kemnitius* for making *Felix* the fourth to haue *instituted the consecration of Altars*, calleth that a lye, and sayth; [s] *Constat, Sylvestrum autorem huius ritus fuisse.* It is manifest that *Sylvester* was the author of this rite, of the consecration of *Altars*. Now *Sylvester* ascended to the *Papedome* in the yeare 314. So by *Bellarmines* opinion, (and what writer among the Papists is of greater authoritie then *Bellarmine*?) by *Bellarmines* opinion *there were no Altars of ose in the Church before the yeare* 314. So my proposition stands good:

[s] Ostavum est.

The primitiue times of the Church knew not the vse of stonie, or wooden Altars.

Which truth, as it hath serued to condemne the *Papists* of blind superstition, for creeping vnto, and worshipping before, *their Altars*, whereof they haue out of Gods booke no warrant: so may it be a motiue to vs to lift vp our hearts vnto the *Lord*, and to giue him thankes, for that it hath pleased him to deliuer vs from the more then *Egyptian* darknesse of *Poperie*, wherein our forefathers liuing, committed abomination before *stockes* and *stones*.

We haue not now *an Altar* properly so called, no *materiall Altar*: our *Altar* is *metaphoricall*, it is *spirituall*. As our *sacrifices* are, which we are to offer vp vnto the *Lord*, so is our *Altar*: our *sacrifices* are *spirituall*, our *Altar* therefore must be *spirituall*.

There were vnder the Law many kindes of *sacrifices*: [t] *Burnt* offerings, [u] *Sinne* offerings, [x] *Meat* offerings, *Drinke* offerings, [y] *Peace* offerings. All are reduceable to two heads; they were either ἱλαστικὰ, or εὐχαριστικὰ, either *propitiatorie*, or *Eucharisticall*; either *expiatorie*, or *gratulatorie*; either sacrifices of *satisfaction*, or sacrifices of *thankesgiuing*. The first sort of *sacrifices*, which I call *propitiatorie*, *expiatorie*, or *satisfactorie*, had their end in the death of *Christ*: the other which I call *Eucharisticall*, *gratulatorie*, or *sacrifices of thanksgiuing* doe remaine for euer; but without *legall* rites and ceremonies: that which was *legall* in them is done away; there remaineth onely that which was *Euangelicall*, that

t Exod. 20. 24.
u Num. 6. 11.
x Vers. 15.
y Exod. 20. 24

which

which was *Spirituall*. These sacrifices *gratulatorie*, these sacrifices of *praise* and *thankesgiuing* are the *sacrifices*, which we can, and must, offer vnto Almightie God.

Of these *sacrifices* I obserue three sorts, according to the three sorts of goods which man vsually enioyeth. The [z] Philosopher deuides them into goods *of the mind*, goods *of the bodie*, and *externall* goods. By *externall* goods, you may vnderstand [a] *riches*, *rule*, *honor*: by the goods *of the bodie*, you may vnderstand *health*, *beautie*, *comelinesse*: by the goods *of the minde*, you may vnderstand *vertues*, and vertuous actions, functions, and operations, together with all the powers and faculties of the soule.

z *Arist. Eth. lib. 1. cap. 8.*

a *Arist. Magn. Moral. lib. 1. cap. 3.*

All these *goods* must we offer vp vnto the *Lord* in sacrifice. First, we must offer vp τὰ ἐκτὸς, our *externall goods*, the goods of this world. The author of the *Epistle* to the *Hebrewes* wisheth vs not to forget it, *chap.* 13. 16. *To doe good and to distribute forget not.* And to make vs remember it the more willingly, he giues this reason: *for with such sacrifices God is well pleased.* It is true, God accepteth, and taketh in good part, as bestowed vpon himselfe, whatsoeuer is bestowed vpon the poore. Giue *meate* to the hungrie, *drinke* to the thirstie, *take in* the stranger, *cloth* the naked, *visite* the sicke, *yeeld comfort* to the poore prisoner; thou doest all to *Christ*. The day shall come wherein *Christ* will tell thee so, *Mat.* 25. 40. *Verily I say vnto you, in as much as yee haue done it vnto one of the least of these my brethren, yee haue done it vnto me.* Doe good to *the poore*, you doe it vnto *Christ*. Say not; if *I giue*, I *shall want* my selfe. *Giue, and it shall be giuen to thee.* The promise is, *Luk.* 6. 38. *Giue, and it shall be giuen vnto you, good measure, pressed downe and shaken together, and running ouer.* So your *giuing* will be but a *lending*, and good paiment will be made vnto you. *Salomon* beares record hereunto, *Prou.* 19. 17. *He that hath mercie vpon the poore, lendeth vnto the Lord, and that which hee hath giuen, will he pay him againe.* Thus must we offer vp vnto the Lord τὰ ἐκτὸς, our *externall goods*, the *goods* of this world.

Secondly,

Secondly, we must offer vp vnto the Lord in sacrifice τὰ ἐκ τοῦ σώματος, *the goods of the bodie*. The *goods* of our *body* we may offer vp in sacrifice two manner of wayes, *patiendo* or *faciendo*, by *suffering*, or by *doing*; by *dying* for the *Lord*, or by *doing* that which is acceptable to the *Lord*.

This sacrifice of *suffering* or *dying* for the *Lord* is a precious sacrifice; according to that, *Psal.* 116. 15. *Precious in the sight of the Lord is the death of his Saints*. It is *acceptable with God*. St *Peter* affirmeth it, 1. *Epi.* chap. 2. 20. *If when ye doe well, and suffer for it, yee take it patiently, this is acceptable with God*. In the verse following he exhorts vs to this *suffering*: *Christ hath suffered for vs, leaving vs an example, that we should follow his steps. Christ hath suffered for vs*: wee must if need be, *suffer for him*. Martyrdome! It is so pleasing a *sacrifice*, as that it made *Ambrose* say of his sister: *Appellabo Martyrem, & prædicabo satis*: I will call her *Martyre*, and so shall I be sure to *commend her enough*. S. *Hierome* in his Ep. to *Heidibia* sayth, *Triumphus Dei est passio Martyrum*: The suffering of *Martyrs* is Gods triumph.

What doe I? In time of *peace* exhort to *Martyrdome*? Why not? Though through Gods goodnesse (blessed be his name for it) there is not now among vs any occasion of persecution, *habes tamen & pax nostra Martyrium suum*, as *Gregorie* the Great spake of his time, *Homil.* 3. *in Evangelia*, yet hath our *peace* her *Martyrdome*. Albeit we doe not yeeld *carnis colla ferro*, our neckes to the yron, or our bodies to the stake, yet doe we *gladio spirituali*, with the spirituall sword *slay the carnall desires within vs*. You haue seene what it is to *offer vp* vnto the *Lord* the *goods of our bodie patiendo*, by *suffering*, by *dying* for the *Lord*.

Now let vs see what it is to *offer* them vp *faciendo*, by doing that, which is acceptable to the *Lord*. It is that, whereto S. *Paul* exhorteth vs, *Rom.* 12. 1, euen our *reasonable seruice of God*. *I beseech you, brethren, by the mercies of God, that yee present your bodies a liuing sacrifice, holy, acceptable vnto God*.

Our *Bodies* a *sacrifice*! How may that be? S. *Chrysostome*

Hom.

Hom. 20. in Ep. ad Rom. doth elegantly expreſſe it. Let the *eye* behold no euill, ὁ ὀφθαλμὸς θυσία, and the *eye* is a *ſacrifice*: let the *tongue* ſpeake no euill, ὁ γλῶσσα προσφορά, and the *tongue* is an oblation: let the *hand* doe no euill, ὁ χεὶρ ὁλοκαύτωμα, and the *hand* is a *burnt offering*. So that ſweete *Father*. We may enlarge the meditation; let the *eare* heare no euil, and the *eare* is a *ſacrifice*: let the *arme* embrace no euill, and the *arme* is a *ſacrifice*: let the *foote* follow no euill, and the *foote* is a *ſacrifice*. In a word, let all *other parts of the bodie* be preſerued from euill, and *they* are *all ſacrifices*. The *eye* that is [b] full of *adulterie*, is no fit *offering*; the *tongue* that is [c] *deceitfull*, is no fit *offering*: the *hand* that is euer ſhut againſt the poore, is no fit *offering*: the *vncircumciſed* eare, the *wanton* arme, the *cruell* foote, they are no fit *offerings*: neither is *any part of our bodie*, that is vnſanctified, a fit *offering* for the *Lord*. Wherefore (dearely beloued in the *Lord*) let it be the care of euery one of vs, to preſent our *bodies* vnto the *Lord* a *liuing and a holy ſacrifice*; for that onely will be *acceptable vnto him*.

b 2. Pet. 2. 14.
c Pſal. 120. 3.

Now that our *ſacrifice* may be *liuing* and *holy*, and ſo *acceptable to the Lord*, it is not enough for vs to [d] *abſtaine from doing of euill*, but we muſt willingly and chearefully betake our ſelues to *the doing of good*: and this muſt wee doe betimes.

d Pſal. 34. 15. And 37. 27.

You deceiue your ſelues if you thinke to offer your *youthfull yeares* vnto the *Deuill*, and to lay your *old bones* vpon *Gods Altar*. Gods ſacrifice muſt be the fatteſt; it muſt bee the faireſt. He muſt haue both *head* and *hinder parts*; to teach you, that your dutie is to *remember your Creator*, as well in the dayes of your *nonage*, as in the dayes of your *dotage*; as well *while you are young*, as when *you ſhall be old*. For if you deferre your *offerings* till the *laſt houre*, till ſickneſſe, *deaths-Bailiffe*, ſhall areſt you, your *offering* may proue *ſicke*, it may proue *dead*, it may proue an *vnholy ſacrifice*. Receiue therefore S. *Pauls* word of exhortation, *I beſeech you brethren, by the mercies of God, that yee preſent your bodies, a*

liuing

liuing and an holy sacrifice vnto God.

You haue heard, that τὰ ἐκτὸς, our *externall goods*, and τὰ ἐν τῷ σώματι, the *goods* of our bodies, are to be offered vp in sacrifice vnto the Lord: the same I am now in briefe to shew concerning τὰ ἐν τῇ ψυχῇ, the *goods* of our minde.

The *goods of our minde* I called vertues, and vertuous actions, functions, and operations; together with all the faculties and powers of the soule: all these we must *offer vp* vnto the *Lord.*

But how shall we *offer them vp? deuotione & contritione*: by *deuotion* and *contrition.* For as it is, *Psal.* 51. 17. *The sacrifices of God are a broken spirit: a broken and a contrite heart is such a sacrifice, as God will not despise.* Whosoeuer by diuine meditation, and deuout prayer, beateth downe the proud conceits of his rebellious heart, he killeth, and offereth vp, as it were, his sonne *Isaac*, that which is *most neere* vnto him, that which is *most deare* vnto him: he offereth vp *a broken spirit*: and that is *Sacrificia Dei*, the *sacrifices of God.* The *sacrifices of God are a broken spirit.*

Sacrifices in the *Plurall* number: because this one *sacrifice of a broken spirit*, is *instar omnium*, in steed of *all*; its worth *all other sacrifices* in the world. And well may it be so: for it is the *sacrifices of God*: of *God*, that is, *accepta Deo*, acceptable, and well pleasing vnto God.

But what is this *broken spirit* I speake of? It is *animus contritus, commutatus & abjectus propria infirmitatis ac indignitatis conscientiâ.* It is a mind *contrite*, *beaten* as it were to *dust*, or *powder*, *broken in peeces*, and *cast downe* with the conscience of its owne *infirmitie* and vnworthinesse. It is a minde, that is voyd of any conceite of its *owne worth*, that thinketh it selfe *worthy of any punishment*; that esteemeth all *its owne goods* most base, that *followeth the word of God* vpon any occasion, that is *comforted* at the least signe of Gods fauour; that is *cast downe* at any token of his displeasure; that is *easily moued* with affections of loue, feare, ioy, and hope; that is alwayes *full of pitty* to others; that maketh *conscience* of

the

the ſmalleſt tranſgreſſion. The man that is of ſuch *a broken ſpirit*, and ſo *contrite a minde*, he may well be ſaid to offer vp in ſacrifice vnto the *Lord*, the *goods of his mind*.

Thus you ſee *that* we are, and *how* we are, to *offer vp* in ſacrifice vnto the *Lord* the goods of this world, the *goods* of the bodie, and the *goods* of the mind. But whereon ſhall we offer them? where is our *Altar*? Our *Altar* is within vs: euen our *heart*: that is our *Altar*.

Durandus in his [e] *Rationall* of *Diuine offices* deduceth it out of the firſt to the *Corinthians*, Chap. 3. 17. *The Temple of God is holy, which yee are.* *Yee* are the *Temple of GOD*. *Si Templum Dei ſumus, Altare habemus. Altare noſtrum eſt cor noſtrum. Hoc enim eſt cor in homine, quod Altare in Templo.* If we are the *Temple of God*, wee haue an *Altar*. Our *Altar* is our *Heart*. For the *Heart* is that in man, as the *Altar* is in the *Temple*. Our *Heart* then is our *Altar*: no *Legall Altar*, but an *Euangelicall Altar*. Anſwereable to our *Altar* muſt our *ſacrifices* be: *Euangelicall* too.

[e] *Lib. 1. cap. 7. N. 18.*

Now ſayth *Lactantius Divin. inſtitut. lib. 6. cap. 24. Now* the *Lord* requireth not of vs any ſacrifice of a *dumbe beaſt*, of *death* and *bloudſhed*, but *Victimam hominis & vitæ*, the ſacrifice of *man* and his *life*. In our *new-ſacrifices* we need not *garlands* of *Vervine*, nor the *inwards of beaſts*, nor *turffs of earth*, but ſuch things onely, as proceed from the *inner man*, righteouſneſſe, patience, faith, innocencie, chaſtitie, abſtinence; ſuch are the *ſacrifices* to be offered vp vpon Gods holy *Altar*, placed in our *hearts*.

In the Chapter following, Chap. 25. his obſeruation is, that there are two things to be offered vp vnto God; *donum & ſacrificium*, a gift and a ſacrifice; the one *perpetuall*, the other *temporall*. According to ſome, the *gift* is, whatſoeuer is made of gold, ſiluer, purple, or ſilke; and the *ſacrifice* is a beaſt ſlaine, or whatſoeuer is burnt vpon the *Altar*. But God hath no vſe of theſe. Theſe are ſubiect to *corruption*, but *God* is *incorrupt*. Wee muſt therefore offer

both, *gift* and *sacrifice*, in a *spirituall* manner; so shall *God* haue vse of both. Our *gift* must be *integritas animi*, the vprightnesse of our minde: our *sacrifice*, *laus & hymnus*, prayse and thankesgiuing.

That I may conclude (Beloued brethren) let me sum vp together the *Euangelicall sacrifices*, which the giuer of the *new law* requireth of vs. A broken spirit, obedience to the will of God, loue towards God and man, iudgement, iustice, mercie, prayer, thankesgiuing, almes-deedes, our bodies, and our soules; these are the *Euangelicall sacrifices*, the *sacrifices* of *Christianitie*, to be *offered vp* vnto the *Lord* vpon the *Altar* of a *faithfull heart*.

A *faithfull heart*, I say. For if the *heart* be *vnfaithfull*, the *sacrifices* will not be *acceptable*; they will not be esteemed aboue the sorceries of *Simon Magus*. Call them not *sacrifices*, they are *sacriledges*, if the *heart* be *vnfaithfull*. But let the *heart* be *faithfull*, and the *sacrifices* which it *offereth vp*, will be as the *beneficence* was, which the *Philippians* sent by *Epaphroditus* vnto *Paul*: they will be *odours of a sweete smell, acceptable sacrifices, and well pleasing vnto God*.

Phil. 4. 18.

Neither did that *precious oyntment*, that ranne downe *Aarons beard*. *Psal.* 133. 2. nor that, that the woman *powred* vpon Christs head, *Mat.* 26. 7. nor that *sweete incense*, *Exod.* 25. 6. nor that *wine of Lebanon*, *Hos.* 14. 7. yeeld so pleasant a sauour, as doe the *sacrifices* of *Christianitie*, that ascend from a *faithfull heart*. O! the *sweete* sauour of a *good life*, that springs and sprouts from a *true beliefe*, farre surpasseth all other *sweets* in the world.

O! Let our *sacrifices* be such. Let them spring from a *true beliefe*, let them proceede from a *faithfull heart*, so shall our *minds* when we *thinke* on God; and our *wils*, when we *obey* God; and our *soules*, when we *loue* God; & our *tongues* when we *prayse* God; and our *feete*, when wee *walke with God*; and whatsoeuer else we haue, when we vse it for the glory of God, be an *odour* of a *sweet smell*, an *acceptable sacrifice*, and *well pleasing vnto God*. I end.

Vouchsafe, we beseech thee, most mercifull Father, so throughly to sanctifie vs with thine holy Spirit, that all our *sacrifices*, our *preaching*, our *hearing*, our *prayers*, our *prayses*, our *thankesgiuings*, our *deeds of mercie*, and *pittie*, and *charitie*, may euer be *acceptable* in thy sight. Graunt this deare Father, for thy best beloued Sonne, *Iesus Christ* his sake: to whom with thee, in the vnitie of the holy Spirit, be all prayse, and power, might, and maiestie, dignitie, and dominion, for euermore. *Amen.*

THE XII. LECTVRE.

AMOS 2. 8.

And they drinke the wine of the condemned in the house of their God.

THis is the last branch in the enumeration of the sinnes of the *Israelites*. It concerneth the Iudges of *Israel*, and the Rulers of that state; them principally. It is appliable to others also, to the richer sort. The words are a reproofe of the grosse superstition of that people. They thought their dutie touching the seruice of God, well discharged, so they repaired to their *temples*. Such holy places they thought were of themselues sufficient to cleanse them, albeit they should euen there betake themselues to inordinate *eating*, to vnmeasurable *drinking*, to infamous *luxurie*, yea, to euery kinde of *villanie*.

For my more plaine proceeding in the handling of the words of this text, will you be pleased to note in them,

First, the action, for which the *Israelites* are here reproued; it is a *drinking* of *wine*. *They drinke wine.*

Secondly, *whose wine* it is, they drinke. Its not their owne; its *vinum damnatorum*; it's the wine of the condemned. *They drinke the wine of the condemned.*

Thirdly, *where* they drinke it. They drinke it not at home, which were more tolerable; but *in domo deorum suorum*, in the house of their Gods. *They drinke the wine of the condemned in the house of their Gods.*

The first conuinceth them of *riot*, and *excesse*. *They drinke wine* immoderately. They are so giuen to it, that they

they abſteine not euen then, when they are in their temples, and would ſeeme moſt religious. For they *drinke* it *in the houſe of their Gods.*

The ſecond conuinceth them of *oppreſſion.* The wine they drinke, is *vinum damnatorum*; it is the wine of the condemned: it is *vinum multatorum*, the *wine* of ſuch as they haue *fined* or *mulcted*: *wine*, bought with the money of them, whom they haue in their vnrighteous iudgments ſpoyled of their goods.

The third conuinceth them of *idolatry.* They drinke their wine in the houſe of *their Gods*; not in the *Temple* at *Ieruſalem*, that once glorious *Temple* of the true and liuing God, but in the temple of *their gods*, in *Dan* and *Bethel*, and other places, before their *golden calues* and other their *Idols.* *They drinke the wine of the condemned in the houſe of their Gods.*

Firſt, *They drinke wine.*

Wine! Why might they not? Is it not one of the *good* [a] *creatures* of *God*, that may well be vſed with *thanksgiuing?* [a] 1. *Tim.* 4. 4. God himſelfe giues it to the *obedient*, to them that *loue* and *ſerue him*, *Deut.* 11. 14. *I will giue you the raine of your land in due ſeaſon, the firſt raine and the latter raine, that thou maiſt gather in thy corne, and thy wine, and thine oyle.* That thou maiſt gather in *thy wine.*

Chriſt his miraculous turning of *water* into *wine* at the marriage of *Cana* in *Galilee*, *Ioh.* 2. 11. is euidence enough that he allowed the *drinking* of *wine.* Yea, himſelfe *dranke wine.* Elſe the people would neuer haue called him a *wine-bibber*, as it appeareth they did, *Matth.* 11. 19. *S Paul*, 1. *Tim.* 5. 23. wiſheth *Timothie* no longer to *drinke water*, but *to vſe a little wine for his ſtomackes ſake.* Wine hath its praiſes in the Scripture. It *makes glad the heart of man*, *Pſal.* 104. 15. It *cheareth God and man*, *Iudg.* 9. 13.

How then is it, that the *Iſraelites* are here reproued for *drinking wine?* I anſwer, not for *drinking wine*, but for the *abuſe in drinking* are the *Iſraelites* here reproued. It is with *wine*, as it is with euery other *good creature* of God. It may

be abuſed. *Wine* is abuſed, when men are *drunken* with it. This *abuſe of wine*, *S. Paul* deſirous either to preuent, or to reforme in the *Epheſians*, thus ſpeaketh to the *Epheſians*, *chap.* 5. 18. *Be yee not drunke with wine, wherein is exceſſe.* It is as if he had ſaid: *Take heed of wine*; be not ouercome of it. *In vino luxus.* Conſider the man that is giuen ouer to *drunkenneſſe*. His life its profuſe, its diſſolute, its vncleane, its luxurious, its vnworthy a Chriſtian. *Take heed of wine.*

Salomon, *Prouerb.* 20. 1. ſaith: *Wine is a mocker.* It is ſo: *wine* taken immoderately deceiues him that takes it. He takes it to be *ſweet* and *pleaſant*, but will finde it in the effect exceeding *bitter*. What more *bitter* then *drunkennes?* and what cauſeth *drunkenneſſe* more then wine? *Aufert memoriam, diſſipat ſenſum, confundit intellectum, incitat libidinem, omnia membra debilitat, vitamq; exterminat.* It is [b] ſaid to be *S. Auſtines*. *Drunkenneſſe!* it takes away the *memorie*, it conſumes the *ſenſes*, it confounds the *vnderſtanding*, it prouoketh *luſt*, it weakneth the bodie, it driues life away.

[b] *Druſius Prou. Claſſ.* 2. *li* 1. 257.

The *drunkard* is notably deciphered by the ſame Father in his booke *de pœnitentiâ*. *Quùm abſorbet vinum, abſorbetur à vino*; the *drunkard* while he deuoureth his wine, is deuoured of his wine: *abominatur à Deo, deſpicitur ab Angelis, deridetur ab hominibus, deſtituitur virtutibus, confunditur à damonibus, conculcatur ab omnibus.* *God* deteſteth him, the *Angels* deſpiſe him, *men* deride him, *virtues* forſake him, the *Diuels* doe confound him, *all* doe ſpurne him.

The ancient Fathers generally are eloquent in beating downe this ſinne of *drunkenneſſe*. [c] *Baſil* calls it *a voluntarie Diuell*, the *mother of naughtineſſe*, the *enemie of vertue*. *Chryſoſtome*, *Homil.* 57. *ad populum Antiochenum* ſaith: where *drunkenneſſe* is, there is the Deuill. *Drunkenneſſe*, its a *diſeaſe* remedileſſe, a *ruine* without excuſe, the common *reproch* of mankinde. The *drunken man*, he is *a voluntarie Diuell*, a dead-liuing man: [d] *worſe then an Aſſe, worſe* then a dogge,

[c] *Hom.* 14. *in ebrietatem.*

[d] *Chryſoſt. Hom.* 58. *in Math.*

dogge, worſe then any brute beaſt. The *brute beaſt* cannot be compelled to *drinke*, when he hath *no thirſt*: but this *drunkard* is ſo intemperate, that when he is replete, euen to the mouth, yet will he powre in more. He will verifie the ſaying of the Prophet, *Eſay* 28.8. *Your tables* are *full of filthy vomitings, no place is cleane.* *S. Ambroſe* in his booke *de Elia & Ieiunio, cap.* 17. to worke in vs a deteſtation of this ſinne, ſaith: *Ebrietas fomentum libidinis, ebrietas incentivum inſaniæ, ebrietas venenum inſipientiæ.* *Drunkenneſſe*, its a cheriſher of luſt, a prouoker of madneſſe, the poyſon of folly. Hereby are men ſtrangely affected. *Vocem amittunt, colore variantur, oculis igneſcunt, ore anhelant, fremunt naribus, in furore ardeſcunt, ſenſu excidunt.* They looſe their *voyce*, their *colour* is changed, their *eyes* are fiery, at the *mouth* they fetch breath a pace, in the *noſthrils* they ſnore aloud, they are fierce in their *furie*, they are depriued of their *ſenſe*. They haue for their attendants, dangerous *frenſies*, grieuous *paines* of the ſtone, deadly *crudities*, frequent *caſtings*. *Mentior*, ſaith *Ambroſe*; I lye, if the *Lord* hath not ſaid as much by his Prophet *Ieremie, chap.* 25.27. *Drinke yee, and be drunken, and ſpew, and fall, and riſe no more.*

I may not paſſe by *S. Hierome*. He in an Epiſtle of his, which he wrote to that noble virgin *Euſtochium*, to perſwade her ſtill to continue a Virgin, warneth and exhorteth her, to *flie from wine*, as *from poyſon*. He tels her, the *Diuels* haue not a better weapon wherewith to conquer or corrupt *youth*. *Youth!* *Couetouſneſſe* may ſhake it, *pride* may puffe it vp, *ambition* may delight it; but *drunkenneſſe* will ouerthrow it. Other vices we may in time forſake: *hic hoſtis nobis incluſus eſt.* If this enemie once get poſſeſſion of vs, it will along with vs, whither ſoeuer we goe. *Wine* and *youth!* ech of them is *incendium voluptatis*, fit to ſet luſt on fire: yong men and yong women, flie from wine. *Quid oleum flammæ?* why caſt we oyle vpon the flame? *Quid ardenti corpuſculo fomenta ignium?* why bring we tinder, why touchwood, to a fire already kindled? So diſ-

courseth that good Father to perswade the Virgin *Eustachium* to hate *wine* as *poyson*. The discommodities of wine he briefly toucheth in his Comment vpon *Galat.* 5. *Vino, hominis sensus evertitur, pedes corruunt, mens vacillat, libido succenditur:* by *wine*, a mans *sense* and feeling is impaired, his *feete* doe faile him, his *vnderstanding* is abolished, his *lust* is inflamed.

It were infinite to relate, how [e] *Origen*, how [f] *Chrysologus*, how [g] *Bernard*, how [h] others haue painted out this vice, with the mischiefes which it bringeth.

But what neede any such relation? Why heare we the *Fathers* speake, when the *Scripture* is plaine? *Salomon, Prou.* 23. propoundeth a question. It is *verse* 29. *Who hath woe? who hath sorrow? who hath contentions? who hath babling? who hath wounds without a cause, who hath redneſſe of eyes?* His answer is, *vers.* 30. *They that tarry long at the wine.* You see a troupe of mischiefes at the heeles of a *drunkard*. *Salomon* well weighing this, in the next *verse*, in the 31. he prescribeth a remedie against *drunkennesse*. *Looke not thou vpon the wine, when it is red, when it giueth his colour in the cup, when it moueth it selfe aright.* Let not the pleasant *colour* of the *wine*, glorious and faire to thine eye, let it not deceiue thee. If it do, what then? Then, as it is, *vers.* 32. *it* will *bite* thee *like a serpent*, it will *sting* thee *like an adder*, like a *cockatrice*, like a *viper*. And as it is, *vers.* 33. *Thine eyes shall behold strange women*] thou wilt become shamelesse and vnchast: or, *Thine eyes shall behold strange visions*] *Bina, pro singulis putabis te videre:* Euery thing will seeme double to thee. Thou wilt thinke thou seest two candles, when there is but one in the roome. *And thine heart shall vtter perverse things*] Out of the abundance of thine heart, openly, in the presence of others, thou shalt speake things filthy and vnseemly: out will thy greatest secrets. Yea, saith he, *vers.* 34. *Thou shalt be as he that lyeth downe in the middest of the Sea, or as he that lyeth vpon the top of a mast*] careless and secure in greatest danger. It followeth, *vers.* 35. Though thou be *striken*, though *beaten* grieuously, yet wilt thou not

feele

[e] *Super Genesin Homil.* 6. *cap.* 19.
super Levit. hom. 7. *cap.* 10.
[f] *Pet. Ravennus in Serm. quodam.*
[g] *De modo bene viuendi Ser.* 25.
[h] *Hilarius in Psal.* 125.
Hugo de S. Victore.
Clemens Alex. Pædag. l. 2. *c.* 2.

feele it; ſo dead thou art in the ſleepe of thy *drunkennesse*: and which is to be admired, when thou *awakeſt* thou wilt *to thy wine againe*. So excellently doth *Salomon* giue the picture of a *Drunkard*.

Beloued in the *Lord*, I hope there is none of you that heareth me this day, giuen ouer to this *vile ſinne*. If any one hath at any time through infirmitie bin ouertaken with it, let him be warie for the time to come, that he fall ſo no more. This ſinne, it is *morbus regius*, as[i] *Bonaventure* calls it. Its a *coſtly* ſinne. *Coſtly* indeed. For he that draweth his *patrimonie* through his throat, eating and drinking more in a day, then he is able to earne in a whoſe weeke, his end muſt needs be *beggery*; according to that of the wiſe man, *Prov.* 23. 21. *The drunkard and the glutton ſhall come to pouertie*. You haue heard of many other inconveniences that doe accompanie this ſinne. They may moue the meere *naturall man*, the man whoſe *Heauen* is here on earth, to take good heed, that *this ſinne* haue no dominion ouer him. Much more ſhould the *true Chriſtian*, he, who hath his *Heauen* aboue, withſtand the rage and furie of *this* ſinne. It is a *worke of the fleſh*. So its called, *Galat.* 5. 21. and there the Apoſtle hath paſt his doome vpon it: *They which doe ſuch things ſhall not inherit the kingdome of God*. Parallel to which is that of the ſame Apoſtle, 1. *Cor.* 6. 9. *Know yee not that the vnrighteous ſhall not inherit the kingdome of God? Be not deceiued*; no *drunkard* ſhall inherit the kingdome of God.

i *Diſt. ſalutis* 8.

I ſhut vp this point with a word of exhortation. I borrow it from *Luk.* 21. 34. The words are the words of our Lord and Sauiour Ieſus Chriſt, to his Diſciples: *Take heed to your ſelues, leſt at any time your hearts be ouer-charged with ſurfetting and drunkennesſe, and ſo the laſt day come vpon you vnawares. For as a ſnare ſhall it come on all them, that dwell vpon the face of the whole earth. Watch yee therefore, and pray alwayes, that yee may be accounted worthy, to eſcape all theſe things that ſhall come to paſſe, and to ſtand before the ſonne of man.*

Thus

Thus farre of the first generall part, the *action* of these Israelites, their *drinking of wine*. Now in the second place we are to consider, *whose wine* it was. It was not their owne; it was *vinum damnatorum*, the wine of the condemned.

They drinke the wine of the condemned.

By this *wine of the condemned*, some vnderstand the *wine*, that was of custome giuen to *condemned* persons, to refresh and comfort them, when they were to suffer execution, for their offences. Of this custome a certaine Hebrew in a booke of his entituled, [k] *Liber iudicum ordinariorum*, maketh mention, after this manner: It is the aduise of *Lemuel* the King, *Prou.* 31.6. *Giue strong drinke vnto him that is ready to perish, and wine vnto those that be of heauy heart. Let him drinke and forget his pouertie, and remember his miserie no more.* Vpon occasion of these words the Seniours of the *Iewes* made this constitution, *vt condemnatis ad mortem daretur vinum aromaticum ad bibendū, vt facilius tolerarent passionem*: that sweet and odoriferous *wine* should be prouided for such as were *condemned* to death, which they might *drinke*, and so the more easily endure their suffering. This constitution was put in practise by the Iewes.

k See Nichol. de Lyra in Math. 27. 34.

At the time of Christs suffering, there were in Ierusalem certaine deuout Matrons, full of compassion, who did out of their deuotion bestow this *wine*. This *wine* so prouided, for Christ, and those that suffered with him, some cruell Iewes tooke vnto themselues, according to these words of *Amos*, *They drinke the wine of the condemned*. This wine they tooke vnto themselues, and in the place thereof they did put *vinegar* mixt with *gall*, as *S. Matthew* saith, *chap.* 27.34. If *vinegar* mixt with *gall* might serue Christs turne, so it was: the Iewes would haue the wine: *They would drinke the wine of the condemned.*

This custome of giuing *wine* to such as were *condemned* to dye, you see was very ancient. The learned [l] expositors of the Gospell in their Commentaries vpon the 27. of *S. Matthew* doe generally remember it. *Lucas Brugensis*

[l] *Masculus, Aretius, Hunnius, Mathesius.*

very

very precisely: *Moris erat, qui & hodie apud nos in vsu est*; It was a custome, and is this day in vse with vs, that to malefactors, brought to the place of execution, *wine* should be giuen them, and that *of the best*, partly to refresh their thirstie, and wearied bodies; and partly to exhilarate and cheare vp their hearts, that they might the lesse thinke of death, and with more ease endure it. If to this custome our Prophet here alludeth, then are the *Israelites* here reproued for their cruelty, for taking to themselues, to their owne priuate vse, what was of custome belonging to poore *condemned prisoners*.

But I take it more agreable to the meaning of the Holy Ghost in this place, if we vnderstand by *the wine of the condemned*, wine bought with the money of such as the Iudges of Israel had in their vnrighteous iudgements put to the worse.

This wine the *Septuagint* doe call οἶνον ἐπικεκραμένον, *vinum de calumnijs*, wine gotten by deceitfull dealing, by malicious surmises, by false accusations. The *Chaldee Paraphrast* tearmes it *vinum rapinæ*, the wine of oppression, of pillage, of robberie. *Lutber* stiles it *vinum mulctatorum*, and *Castalio*, *vinum mulctatitiũ*, wine issuing from mulctes, from fines. In our now English translation, it is *the wine of the condemned*: cast your eye but to the margent, and you will finde it to bee the wine of such as were *fined* or *mulcted*. Here then by *the wine of the condemned*, we are to vnderstand, that the Iudges of *Israel* laid vpon the poore men vniust penalties, by which they might be prouided of wine and other delicates, and so spend their dayes in iollity.

You see now, what sinne it is, whereat this second generall part doth aime. It is an *oppressing* sinne, the sinne of *oppression*: when Iudges, rulers of states, and men in autoritie *make hauocke of the poore*. Of this sinne I spake at large in my Ninth Lecture vpon this second chapter of *Amos*; at what time I deliuered this doctrine.

God pleadeth the cause of the poore, against their oppressors.

The

The leſſe neede haue I now to ſpend my time vpon it. Yet a word of it. My now-doctrine I deliuer in this poſitiō:

It is not lawfull for any man to oppreſſe another.

Oppreſſion I call euery *iniuſtice*, vſed of the mightier, either by violence, or by colour of law, or by any other cunning dealing, againſt ſuch as are not able to withſtand them.

This deſcription of oppreſſion, I gather from *Levit.* 25. 14. from *Micah* 2. 1, 2. and from 1. *Theſſ.* 4. 6. In ech place the vnlawfulneſſe of oppreſſion is manifeſted.

The firſt place is, *Levit.* 25. 14. The commandement there is: *If thou ſell ought vnto thy neighbour, or buyeſt ought of thy neighbors hand, yee ſhall not oppreſſe one another.* Whether you *ſell* or *buy*, you may not *oppreſſe*: the very forbidding of *oppreſſion*, is a ſufficient argument, that *oppreſſion* is vnlawfull.

The ſecond place is, *Micah* 2. 1, 2. *Woe to them that deuiſe iniquitie, and worke euill vpon their beds: when the morning is light, they practiſe it, becauſe it is in the power of their hands. And they couet fields, and take them by violence; and houſes, and take them away. So they oppreſſe a man and his houſe, euen a man and his heritage.* where you haue an imprecation againſt *oppreſſors*, a *woe* thundred out againſt them. It is enough to proue *oppreſſion* to be vnlawfull.

The third place is, 1. *Theſſ.* 4. 6. *This is the will of God, that no man oppreſſe, or ouer-reach his brother in any matter.* Is it *Gods will?* Then ſurely it is not lawfull for you to *oppreſſe* or *ouer-reach* one another in any buſineſſe. Men of trade may not gaine by their falſe *weights*, falſe *meaſures*, falſe *ſpeeches*, or *falſe oathes*; neither may men in any other courſe of life gaine by *violence*, or by *colour of Law*, or by any other *cunning dealing*. Thus is my doctrine confirmed,

It is not lawfull for any man to oppreſſe another.

Firſt, it may ſerue for a reproofe of the *Oppreſſors* of this age, who make *gold* their *hope*, and the *wedge of gold* their *confidence*, as *Iob* ſpeaketh, *chap.* 31. 24. *S. Paul*, he taught, 1. *Tim.* 6. 6, that *Godlineſſe is great gaine*: but theſe men ſuppoſe

poſe the contrary, that *gaine* is great godlineſſe: and therefore they feare not to *gaine* with the hurt of others.

They build their *houſes, as the moth.* So ſaith *Iob, chap.* 27.18. As the *moth!* How is that? The *moth* is made full by ſpoyling the barkes, and bookes wherein it liueth. So is it with theſe men; they make themſelues full, by ſpoyling others, with whom they liue, and haue to deale. I expreſſe it in *Ieremies* phraſe, *chap.*22.13. They *build* their houſes *by vnrighteouſnes*, and their *chambers by wrong*: and in *Habakkuks* phraſe, *chap.*2.12. They *build* them townes *with blood*, and *ſtabliſh* their Cities *by iniquitie.* Againſt theſe is that complaint of the Lord, *Eſai.*3.14,15. *Ye haue eaten vp the vineyard; the ſpoyle of the poore is in your houſes. What meane yee, that yee beat my people to peeces, and grinde the faces of the poore? Woe* to theſe men; a *woe* from *Micah*, a *woe* from *Ieremie*, a *woe* from *Habakkuk* in the now-alleaged places; a *woe* from *Eſay* too, *Chap.* 5. 8. *Woe* vpon *woe* and yet will they not ceaſe from ioyning *houſe to houſe*, and laying *land to land*, as if the way to the ſpirituall *Canaan* were all by *Land*, and not through *a red Sea of death*, as one wittily ſpeaketh.

From this contempt of the Prophets of the *Lord*, or rather, of the *Lord* himſelfe ſpeaking by his Prophets, it is now come to paſſe, that many a poore tenant is *thruſt out of his houſe*; that Villages are *depopulated*, that thoſe ſtreets which were wont to be ſowen with the ſeeds of men, are now become paſtures for the *ſending forth of oxen*, and for *the treading of ſheepe*, as *Eſay* ſpeaketh, *chap.*7.25.

Now may *Hythlodæus* his complaint haue place: [m] *Our ſheepe* in England were ſometimes the *meekeſt* beaſts of the field, and *contented themſelues with a little*: but now are they become ſo *fierce* and *greedy*, that *they deuoure men*, and *Towne-fields*, and *houſes*, and *villages*, and *lay all waſte.* Alas, ſilly *ſheepe*, it is no fault of yours; you are as *meeke* as euer you were. Whoſe then is the fault? It is yours, yee grinding *oppreſſors*: yours, whoſe hearts are like the vaſt *Ocean*,

[m] *Mori Vtopia lib.*1.

fit

fit to ſwallow vp euery baſe commoditie, that the earth is able to afford you.

O that theſe men would at length call themſelues to a ſtrict account of the *oppreſſions*, wherewith they haue *oppreſſed* the poore, either by *depopulating*, or by *raiſing rents*, or by *hoyſing fines*, or by *intereſt*, or otherwiſe: and would once begin to make ſome *reſtitution*. Did they but know in what eſtimation they ſtand in *Church and Commonwealth*, they would remit ſomewhat of their *Cruelty*.

The *Church* heretofore denied them Chriſtian buriall. Its apparant in the Canon Law: *Extra de Vſuris, Cap. Quia in omnibus.*

How the Common-wealth brooketh them, they may perceiue by two inſtances. *Catillus* a Britiſh King 170. yeares before Chriſt, did hang them vp: *He hung vp all oppreſſors of the poore.* My [n] *Chronicler* writes in the margent, *A good example.* Long after him, *King Edward*, commonly called *good King Edward*, baniſhed them his land. So writeth *Glanvil lib. 7. de Leg. & conſuet. Angliæ c. 37.* The ſame author in the ſame booke *cap. 16.* affirmeth; that by the moſt ancient lawes of England, *the goods of a defamed oppreſſor, dying without reſtitution, were eſcheated vnto the King; and all his lands vnto the Lord of the towne.*

n *Stow in his Summarie.*

Wherefore let the *oppreſſor* now at laſt forſake his *oppreſſions*. What can all the wealth, all the mucke of the earth auaile him, if for it he looſe the kingdome of Heauen? *Momentaneum eſt, quod delectat; æternum, quod cruciat.* The wealth he here heapeth vp may for a time yeeld him ſome delight: but what is a *moment* of delight to the *eternitie* of ſorrow that muſt follow? *Muſt follow!* Yea it muſt follow, if amendment hinder it not. If he amend not, I ſay, as God is God, ſo certainely ſhall *the oppreſſor be deſtroyed*, though not in the *red Sea*, as the *oppreſſing Ægyptians* once were, yet in a *Sea*, a blacke *Sea* of Helliſh deeps, where he ſhall be pained *vnſpeakably*, tormented *intolerably*, both *euerlaſtingly*.

Thus haue you the firſt vſe of my doctrine. My doctrine

doctrine was, *It is not lawfull for any man to oppresse another.*

The vse was a generall reproofe of our *new-oppressors.*

A second vse may be to admonish *Iudges, Iustices,* and other *Magistrates* and *Rulers*, that they suffer not themselues to be stained with this sin of *oppression.* It is the° dutie of the Magistrate *to deliuer the oppressed out of the hand of the oppressor.*

° *Pilkinton expos. in Nehem. cap. 5. fol. 80. A.*

This dutie is laid vpon him, *Ierem. 21. 12.* There thus saith the *Lord* to the house of *Dauid: Execute iudgement in the morning, and deliuer him that is oppressed out of the hand of the oppressor.* It is likewise laid vpon him, *Esai. 1. 17. Seeke iudgement, releeue the oppressed, iudge the fatherlesse, and defend the widow.* Where first Gods commandement is, that Magistrates should *execute iudgement in the morning.* In the *morning:* Therefore they are not to vse delayes in doing iustice. Secondly, Gods commandement is, that Magistrates should *seeke iudgement.* Must they *seeke iudgement?* Therefore in cases of *oppression* they are not to stay till they be called for. Thirdly, God commendeth vnto Magistrates, all that are *oppressed,* but specially the *fatherlesse* and *widow:* the *fatherlesse,* because they want the defence of their parents; and the *widow,* because she is destitute of the helpe of her husband; and we know, euery man goeth ouer, where the hedge is lowest. Therefore are Magistrates to take vpon them the defence of the *fatherlesse,* the defence of the *widow,* the defence of *euery one, that is oppressed.*

Is it so? Then are Magistrates to take speciall heed, that themselues be neither principalls, nor accessaries, in the sin of *Oppression.* They must abhor the practise of the Princes of Ierusalem, who *Esay 1. 23.* are stiled *companions of theeues,* because they *loued gifts,* and *followed after rewards.* They are to detest the corruption of the rulers of *Israel,* who *Hos. 4. 18.* loue *with shame* to cry, *Bring yee, Bring yee.* They must hate the wayes of *Samuels* sonnes, who *1. Sam. 8. 3. turned aside after lucre, toke bribes, and peruerted iudgement.*

ment. They must loath the courses of curſed *Balaam*, who 2. *Pet.* 2. 15. *Loued the wages of vnrighteouſneſſe.*

Happy is the land that is ruled by ſuch Magiſtrates. Such may with boldnes ſtand vp, and make proteſtation with iuſt and vncorrupt *Samuel*, 1. *Sam.* 12. 3. *Behold, here* we are; *witneſſe againſt* vs: *whoſe oxe haue* we *taken? whom haue* we *defrauded? whom haue* we *oppreſſed? of whoſe hand haue* we *receiued any bribes to blinde our eyes therewith?* and no man ſhall be able to accuſe them.

Are ours ſuch? I ſtand not here to plead againſt them. Onely this I ſay: If ours be not ſuch, but are of another ſtampe: if they *loue the wages of vnrighteouſneſſe*, if they *loue gifts*, if they *follow after rewards*, if they *turne aſide after lucre*, if they *take bribes*, if they ſhame not to cry, *Bring ye, bring yee*; I may ranke them with theſe *Iſraelites* in my text: They will *ſell the righteous for ſiluer*; they will *ſell the poore for a paire of ſhoes*; they will *pant after the duſt of the earth on the head of the poore*; they will *turne aſide the way of the meeke*, and they will *drinke the wine of the condemned.*

Thus haue you the ſecond vſe of my doctrine. My doctrine was, *It is not lawfull for any man to oppreſſe another.* The vſe was an admonition to *Magiſtrates*, *rulers*, and other *officers*, that they ſuffer not themſelues to be ſtained with the ſinne of *oppreſſion.*

A third vſe followeth. It reacheth to the *poore oppreſſed.* They may from hence receiue conſolation; from hence they may be comforted. Is it not an exceeding great comfort to a *poore oppreſſed* wretch, to know, that God taketh notice of the oppreſſions, vnder which he groaneth? That God doth ſo, I haue already made it manifeſt in the proofe of my doctrine, in the reproofe of *oppreſſors*, and in the Magiſtrates admonition. It is cleare alſo in the letter of my text. Here God taketh notice of the *oppreſſions* of the *poore* in *Iſrael*, in as much as the Iudges, the Rulers, and great men there did *drinke the wine of the condemned.*

Hereto I adde that *Pſal.* 12. 5. *For the oppreſſion of the*

poore,

poore, for the sighing of the needie, now will I arise (saith the Lord) I will set him in safetie from him that puffeth at him, from him that would ensnare him. Behold here, first *Gods readinesse to helpe the poore,* and secondly, *how forcible with God the poore mans prayers are.* Are not both these to a *poore oppressed* man points of singular comfort? Out of doubt they are.

But some *poore man* pressed downe with the burden of oppression, may here say vnto me. Hath God promised *to deliuer me from mine oppressors?* Why then am I still oppressed?

Stay a while, and thou shalt behold the goodnes of the Lord. Its not for thee to make haste, or to seeke by vile, and vnwarrantable courses to winde thy selfe out of thine oppressors hands. Vntill it shall please the Lord to put an end to thy present grieuances, its thy dutie to possesse thy soule in patience. Prescribe not thou vnto the Lord, what he shall doe. Let his *grace,* let his *fauour* be sufficient for thee, whatsoeuer it bring with it; be it want, or pouertie, or aduersitie. One drop of his *fauour* is better worth vnto thee, and more of valew, then this whole world. If thou haue but a tast, but a touch of it, it will make thee sing with *Dauid. Psal. 119. 71. Its good for me that I haue bin afflicted: good,* that I haue bin in want, in pouertie, in aduersitie, vnder the griping hand of the *oppressor.* O! how sweet is the quiet *fruit* of *righteousnes,* that springeth forth from the bitter *roote* of *tribulation!*

I haue done with the *poore oppressed,* when I shall haue giuen them a *Caueat.* The *Caueat* is, that *they themselues oppresse not themselues.* There is no *oppression* to the *oppression,* that one *poore man* exerciseth towards another. For *a poore man that oppresseth the poore, is like a sweeping raine, that leaues no foode. Salomon* auoweth it, *Prou. 28. 3. A poore man*] a man of meane estate, *if he oppresse*] by force, by fraud, by bargaining, or otherwise, *a poore man*] such as he himselfe is, whom he should tender and pitie, because

by him he may be put in minde of his owne eſtate, *he is like a ſweeping raine* } like a floud that riſeth through abundance of raine, or he is like a great ſtorme and tempeſt of raine, that ſuddenly carieth away corne, hay, and whatſoeuer it meeteth with, and *leaues behinde it no foode* for men or cattle to liue on. *A poore man if he oppreſſe the poore, is like a ſweeping raine, that leaues no foode.*

A *poore man*, and yet an *oppreſſor!* Such a one is much more intolerable then a *rich man*, that *oppreſſeth*. For, whereas by the law of God, euery *oppreſſor* is bound to make *actuall reſtitution* for the wrongs he hath done, the *rich man* may bee in caſe to doe it, the *poore man* neuer.

My exhortation is, to rich, to poore, to all; that all would *be of the ſame minde one towards another.* So *S. Paul* exhorted the *Romans*, *chap.* 12.16. *Be of the ſame minde one towards another. Minde not high things, but condiſcend to men of low eſtate. Recompence to no man euill for euill. If it be poſſible, as much as lyeth in you, liue peaceably with all men.* Sith *here we haue no continuing citie*, *Heb.* 13.14. ſith here we are but *pilgrims* and *ſtrangers*, 1. *Pet.* 2.11. ſith *here is not our reſt*, *Micah* 2.10. why vſe we *fraudulencie* and *forgerie* in our contracts? why *bribery* in iuſtice? why *crueltie* in our dealings? why ouer-beare we right by *might?* why *grinde* we the poore like corne with the *milſtones* of *oppreſſion?* why eat we them vp like bread? yea, why doe the poore *grinde* themſelues? why oppreſſe they one another? Will we neuer leaue cruſhing one another? Dearely beloued, we forget our ſelues: we thinke we are at *home*, but are not. Our *home* is *aboue*; it is *Heauen*. Here we are but *ſtrangers:* and ſay; Is it fit that *ſtrangers*, when they are but paſſing through a ſtrange country, ſhould *deuoure* and *conſume* one another?

Beloued in the bowels of *Ieſus Chriſt*, let vs for the time to come ſo liue and loue together, whileſt we ſhall be here iorny ing towards our wiſhed-for-home, that Celeſtiall *Ca-*

naan,

naan, that when it ſhall pleaſe God to call vs to our accounts, how we haue here caried our ſelues, we may with bleſſed *Paul*, 2. *Cor.* 7. 2. boldly make our profeſſion: *We haue wronged no man, we haue conſumed no man, we haue defrauded no man.*

Thus far of the ſecond generall part, whoſe *wine* it was that theſe *Iſraelites* did *drinke*. It was *the wine of the condemned*. I can but ſalute the *third*; it noteth the place where the *Iſraelites* dranke their *wine*: it was *in domo deorum ſuorum*, in the houſe of their Gods. *They drinke the wine of the condemned in the houſe of their Gods.*

In the houſe of their Gods.

The Septuagint haue ἐν τῷ οἴκῳ τοῦ θεοῦ αὐτῶν. In the houſe of their *God*. So readeth the author of the Vulgar Latine: So *Luther*, and *Calvin*, and *Munſter*, and *Caſtalio*, and *Gualter*, and ſo our *new Engliſh*. The reading I diſallow not. Yet becauſe the *Iſraelites*, the ten tribes of *Iſrael*, they to whom this propheſie of *Amos* was directed, went not now vp to *Ieruſalem*, to the Temple there, there to worſhip the *true* and *liuing God*; but had Temples of their owne, Temples in *Dan*, in *Bethel*, in other places, to which they repaired for the worſhip of their *golden calues*, and *Baal*, and other their *Idols*; I rather read (and the *Hebrew* text will well beare it) *in the houſe of their Gods*. *Mercer* ſo readeth it; ſo doth *Vatablus*, ſo *Druſius*, ſo *Tremellius* and *Iunius*. *Ionathan* the *Chaldee Paraphraſt* he reads; *In the houſe of their Idols*. He hath reſpect to the purpoſe of the Holy Ghoſt. His purpoſe in this place is to taxe the *Iſraelites* for their ſuperſtition, for their idolatrie, for their riot and exceſſe in ſpending their goods, gotten by the *oppreſſion* of the poore in the houſes, Temples, or Churches of their *Idol Gods*. The doctrine, we may take from hence is this,

Goods gotten vnlawfully are not fit to be employed in the ſeruice of God. No, nor in the ſeruice of Idols.

Not in the ſeruice of God. They are reiected by *Eccleſiaſticus*, chap. 34. 18. *He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous.* *Ridiculous!* And will you thinke a *ridiculous offering* fit for Gods ſeruice? In the 20. verſ. of the ſame Chapter *Eccleſiaſticus* ſaith further: *Who ſo bringeth an offering of the goods of the poore, doth as one that killeth the ſonne before the fathers eyes.* Can a *father* be pleaſed to haue his *ſonne* ſlaine before his eyes? You will ſay, no. No more will it be pleaſing to God to haue *an offering of ill gotten goods* preſented to him.

Salomon Prov. 15. 8. ſaith, *The ſacrifice of the wicked is an abomination to the Lord.* He ſaith it againe, *chap. 21. 27. The ſacrifice of the wicked is an abomination.* Its true. Whatſoeuer *Sacrifice* the *wicked man offereth to the Lord*, be it offered neuer ſo ſolemnly, neuer ſo ſumptuouſly, it will be an *abomination to the Lord*, the Lord will abhor it, he will deteſt it. Much more will he abhor and deteſt any offering that ſhall be made of *goods ill gotten*, of the goods of the poore. Of ſuch ſacrificers he ſaith in *Eſay*, *chap. 66. 3. He that killeth an oxe, is as if he ſlue a man: he that ſacrificeth a lambe, as he that cut off a dogs neck, he that offereth an oblation, as if he offered ſwines fleſh, he that burneth incenſe, as if he bleſſed an Idol.*

You acknowledge the truth of the firſt part of my doctrine.

Goods gotten vnlawfully are not fit to be employed in the ſeruice of God.

But may they be employed *in the ſeruice of Idols?* *No*, they may not. My reaſon is: The *Idolater* hauing no perfect knowledge of the true and liuing God, takes his *Idol* to be *his God*, and worſhippeth him *as God*. Now when he worſhip him *amiſſe*, if *careleſly*, if with *goods of oppreſſion*, with

with *ill-gotten goods*, he disnonoureth *the true and liuing God*: and the *true* and *liuing God* will be the auenger of such dishonour done vnto him. This is the very reason why our Prophet here reproueth the Israelites for bringing into the Temples of their Idols, their ill-gotten goods, *the wine of the condemned*. They thought thereby to do seruice, not so much to their *Idols*, as to the great *God* of Heauen, whom by their Idols they represented. Thus haue you my whole doctrine established,

Goods gotten vnlawfully are not fit to be employed in the seruice of God: No, nor in the seruice of Idols.

1. This may serue to admonish such, as shall hereafter found *Colleges*, build *Hospitals*, erect *Scholes*, ordaine *Aniuersaries*, that they endow them not, that they enrich them not with lands and possessions, purchased with *ill-gotten* treasure.

2. Here is a lesson for all such as haue heaped vp vnto themselues abundance of wealth by *oppression*, by *extortion*, by *vsury*, by *deceit*, or otherwise vnlawfully. Such may here be put in minde to make *actuall restitution* in their life time. Happily they will by their last Will and Testament bequeath part of their *ill-gotten* wealth to the *Church*, and part to the *poore*, and will leaue but a portion to their *heires*. A poore shift. Can they thinke that God will be so mocked? He will not.

What remaineth then, but that euery one, who hath increased his substance *by wrong*, doe while he is liuing, make *actuall restitution*. *Zacheus* the *Publican* professeth vnto Christ, *Luk.* 19. 8. *Behold Lord, the halfe of my goods I giue to the poore, and if I haue taken any thing from any man, by forged cauillation, I restore him foure-fold*. *Zacheus* of *Iericho*, he being converted to Christianitie was content *to restore foure-fold*. It is a good consequent, they are scarse halfe Christians, that will not *restore the principall*. Thou wilt say, what neede *restitution*? I will *repent* for my *oppressing*

sinnes, and God is gracious; he neuer turnes away the sinner that *repenteth*. Take heede, deceiue not thy selfe: if thou be able to make *actuall restitution*, and doest it not, *pœnitentia non agitur, sed fingitur*. *S. Austine* tells thee so, *Ep.* 54. which is to *Macedonius*. Thy *repentance* is no *repentance*; thou doest but *feigne repentance*. It will neuer procure thee pardon for thy sinne. Make thou therefore actuall restitution.

Thus far of the 8. *verse.*

THE

THE XIII. LECTVRE.

AMOS 2. 9. 10 11.

Yet destroyed I the Amorite *before them, whose height was like the height of the* Cedars, *and he was strong as the* Okes, *yet I destroyed his fruit from aboue, and his rootes from beneath.*

Also I brought you vp from the land of Egypt, *and led you fortie yeares through the wildernesse, to possesse the land of the* Amorite.

And I raised vp of your sonnes for Prophets, and of your yong men for Nazarites. *Is it not euen thus, O yee children of Israel, saith the Lord?*

MY meditations haue beene heretofore fiue times exercised in discoursing vnto you of the *sinnes*, wherewith the people of *Israel* in the precedent verses stand charged. Their sinnes were, *Couetousnesse, Crueltie, Oppression, False dealing, Filthie lusts, Incest, Idolatrie, Riot*, and *Excesse*. Grosse and palpable enormities. My endeuour was by *the sword of the Spirit*, the word of God, to arme you against them, that yee giue them no passage, no not a little; that yee suffer them not by any meanes to haue dominion ouer you.

From their *sinnes* we come to their *Blessings*; those blessings wherewith God had blessed them. Foure are heere mentioned.

One is, the *ruine of the Amorites*, set downe verse 9. *Yet destroyed I the* Amorite *before them, whose height was like the*

height of the Cedars, *and he was strong as the* Okes, *yet I destroyed his fruit from above, and his rootes from beneath.*

The second is, *their deliuerance from the seruitude of* Egypt. ver. 10. *Also I brought you vp from the land of* Egypt.

The third is, *their safe passage through the desert*, touched in the same verse; *I led you fortie yeares through the wilderneſſe.* And why so? but, *to possesse the land of the* Amorite.

These were three great blessings; yet were they but temporall. The fourth passeth; It is spirituall, *ver.* 11. *I rayſed vp of your sonnes for Prophets, and of your young men for* Nazarites:

The confirmation of all followeth in the same verse: *Is it not euen thus, O yee children of Israel, sayth the Lord?* Say O yee children of *Israel*; Haue I not done so and so for you? Haue I not destroyed the *Amorite* for your sake? Haue I not freed you from your *Egyptian* yoke? Haue I not guided you through *the desert?* Haue I not giuen you *Prophets* and *Nazarites* of your owne *sonnes*, and of your owne *young men* for your instruction in the true seruice and worship of your God? *Is it euen thus, O yee children of Israel, saith the Lord?*

You haue now the scope of my Prophet, and the summe of this Scripture. My present discourse must begin with the first mentioned benefit bestowed by God vpon that people. It is the *ruine of the Amorites* for their sake, thus expressed, *ver.* 9. *Yet destroyed I the* Amorite *before them, &c.*

Herein I commend vnto you three principall parts;

The first hath a generall touch of the *ruine of the* Amorites: *Yet destroyed I the* Amorite *before them.*

The second hath a description of that people. They are described, from their *stature*, and from their *valour*. Each is set forth vnto vs by way of comparison: their stature or tallnesse by the *Cedar*, their valour or strength by the *Oke*; *Their height was like the height of the* Cedars, *and hee was strong as the* Okes.

The third hath a particular explication or amplification of their ruine; It was not any gentle stripe that they receiued, not any light incision, not any small wound; but it

was

was their extermination, their contrition, their vniuerſall ouerthrow, their vtter ruine. Their *roote* and *fruit*, Princes and ſubiects; Parents and children, yong and old, were all brought to nought: *Yet I deſtroyed his fruit from aboue, and his rootes from beneath.*

Of the firſt of theſe three parts at this time. It hath a generall touch of the *ruine of the* Amorites. *Yet I deſtroyed the* Amorite *before them.*

Yet.] The Hebrew letter is *Vau*; it is moſt vſually put for [a] *And*: It is here ſo rendred by *Leo Iuda*, by *Caluin*, by *Gualter*, by *Brentius*, and by *Druſius*. The [b] *Septuagint*, the author of the [c] *Vulgar Latine*, and *Vatablus* doe tranſlate it *But*. [d] *Tremellius* and the [e] *Tranſlator* of the *Chaldee Paraphraſe* haue *Although*. Our Engliſh Bible hath *Yet*. Be it either *And*, or *Although*, or *But*, or *Yet*, it varieth not the meaning of the holy Ghoſt.

a Et. b Sed. c Autem. d Quamvis. e Licet.

The meaning of the holy Ghoſt, is, by this enumeration of Gods benefits vpon *Iſrael*, to taxe *Iſrael* of *Ingratitude*. God ſhowred downe his *benefits* vpon them, yet they returned no *thankes*. So much is here enforced by this particle, *Yet*, to this ſenſe: Notwithſtanding all the good I haue done vnto *Iſraell*, whether for their *temporall*, or for their *ſpirituall* eſtate; for their *temporall*, by deſtroying the *Amorite* before them, by freeing them from their ſeruitude in *Egypt*, and by guiding them through the *wilderneſſe*: and for their *ſpirituall* eſtate, by giuing vnto them *Prophets* euen of their owne *ſonnes*: yet *Iſraell*, [f] my people *Iſraell*, haue [g] forgotten me. *Cruelties*, *Conſtouſneſſe*, *Oppreſſion*, *Falſe dealing*, *Filthie luſts*, *Inceſt*, *Idolatrie*, *Riot*, and *Exceſſe*, theſe are the fruits wherwith they repay me: *Yet deſtroyed I the* Amorite *before them.*

f Hoſ. 11. 7. g Hoſ. 13. 6.

Here we are to take out a leſſon againſt *Vnthankefulneſſe*. It is this,

Vnthankefulneſſe is a ſinne very odious in the ſight of God.

This truth you will acknowledge to be very euident, and out of queſtion, if you will be pleaſed to conſider three things.

The

The { First is, that God doth *seriously forbid Vnthankefulnesse.*
Second is, that he doth *seuerely reprehend it.*
Third is, that he doth *diuine punish it.*

First, God *forbiddeth vnthankefulnesse.* It is forbidden, *Deut.* 6. 12. *Take heed, that thou forget not the Lord thy God* h *when thou art full.* h *When the Lord thy God shall haue brought thee into the land which he sware vnto thy Fathers, to* Abraham, *to* Isaac, *and to* Iacob, *to giue thee,* and shall haue giuen thee *great and goodly Cities, which thou buildest not:* i *And houses full of all good things, which thou filledst not, and Wells digged which thou diggedst not, vineyards & olive trees planted, which thou plantedst not,* k *when thou hast eaten and be full,* l *Then beware lest thou forget the Lord, which brought thee forth out of the land of* Egypt, *from the house of bondage.* Take heed that thou be not *vnthankefull.*

h *Deut.* 6. 10.
i *Vers.* 11.
k *Deut.* 8. 10. 11. 12.
l *Deut.* 6. 12.

Secondly, God *reprehendeth* vnthankfulnesse. He *reprehendeth* it in the Iewes, *Esa.* 1. 2. *I haue nourished,* I haue *brought vp children,* but *they haue rebelled against me.* He *reprehendeth* it in the *Gentiles,* Rom. 1. 21. Thus are the *Gentiles* sayd to be without excuse, *Because when they knew God, they glorified him not as God, neither were they thankefull.* He *reprehendeth* it in the proud Christian, 2. *Cor.* 4. 7. The proud Christian he boasteth of his dignitie, of his good workes, of his merits. Vnthankfull man, *what hast thou, that thou hast not receiued? And if thou hast receiued it, why dost thou glory,* why boasteth thou *as if thou hadst not receiued?* It is a *reprehension* of Vnthankfulnesse which you haue, *Mat.* 25 26. There the seruant that receiued of his Master *one Talent* to be employed to the best aduantage, and employed it not, is thus checked: *Thou wicked and slothfull seruant, thou knowest that I reape, where I sowed not, and gather where I haue not strewed: Thou oughtest therefore to haue put my money to the exchangers.*

I may not passe by *Iesus* his censure, which he giueth of the Leapers, *Luk.* 17. 17. It is a reprehension of their Vnthankfulnesse. *Tenne* were cleansed: onely *one,* and he a *Samaritane,* returned to giue thankes. It drew from *Iesus*

this

this expostulation: *Were there not ten cleansed? but where are the nine?*

Let me recall you to review that reproofe of Vnthankefulnesse, *Esa.* 1. 2. How begins it? *Heare ô yee, hearken ô Angels?* No. A greater Auditorie must yeeld attention. *Heare ô Heavens, and hearken ô earth.* Why? What is the matter? *I have nourished, and brought vp children, and they have rebelled against me.* What? Children! and they *rebell!* If seruants had done it, if bondmen, if the sonnes of *Agar*, of whom it was sayd of old, [m] *Cast out this bondwoman, and her sonne*, if these had rebelled against me, it were the lesse to be marvailed at: but they are *children*, mine owne *children*, *children* of mine owne education, nourished and brought vp by my selfe: That these should rebell against me! *Heare ô Heavens*, and *hearken ô earth*, stand yee hereat astonished. [m] Gen. 21. 10.

Marke, I beseech you, how the *Lord* goeth on to amplifie this Vnthankefulnesse of his people, ver. 3. *The oxe knoweth his owner, and the asse his Masters crib, but Israel doth not know, my people doth not consider.* See you not, how God setteth his people, as it were to Schoole, to the *Oxe*, and to the *Asse*, to learne of them what their dutie is? And no marvaile is it, sayth a good [n] Interpreter. For it often times falleth out, that brute beasts doe make a greater shew of humanitie, then man himselfe doth. [n] Calvin.

It is a commendation giuen vnto *dogges*, that they are *fidelissimi domino, & gratissimi*, most faithfull, most grateful vnto their Masters: that by night they *watch* and *ward*, and keepe their Masters houses; that by day they attend their Masters abroad; that they *fight* for them, yee and sometimes [o] *die* for them too. The Dogge that in K. *Pyrrhus* his Campe in the middest of his armed souldiers inuaded the parricide and murderer of his Master, is recorded for a patterne of *thankefulnesse*. So is that Merchants dogge, that in the Iland *Tenedos*, lay vpon a bagge of money of his Masters, which his Masters boy had by negligence left behind him in a by-way: and so long he lay vpon it, that at his masters [o] Bosquier secundâ naufragij tabulâ Cunæi in dedicatiuis Templi pag. 158. [p] Theatrum mundi Launai lib. 1. sub finem.

sters returne to seeke what he had loſt, *tùm cuſtodiæ finem fecit, tùm caninam efflavit animam*, ſayth my [q] Author, hee yeelded vp the cuſtodie of the bagge, and dyed.

[q] *Elias Cretenſ. comment ad orat. 2. Nazianzeni de Theologia. p. 60.*

I could tell you of as great *thankfulneſſe* in *Lyons*. It was a *thankful Lyon* that ſpared *Androclus* a runnagate from his Maſter, put into *Circus Maximus* at *Rome*, to be devoured by the Beaſts there. The kindneſſe he had done to the *Lyon* was in *Africa*: and it was nothing elſe but the plucking of a thorne out of his foote, It was a kindneſſe, and the *Lyon* forgat it not. Its regiſtred by *Gellius Noct: Attic. lib. 5. cap. 14.*

It was a *thankefull Lyon*, that followed *Geraſimus* the Abbot to keepe his Aiſes: the kindneſſe that the Abbot had done to the *Lyon*, was done at the riuer *Iordan*. It was nothing elſe, but the remooving of a little bramble from the *Lyons* foote; It was a kindneſſe, and the *Lyon* did him ſeruice for it. Its reported by *Iohan. Moſcus* in his *pratum ſpirituale c.* 107. And *Fran. Coſterus* the Ieſuite cites it to be true, in his [r] Sermon vpon the thirteenth Dominicall after *Pentecoaſt*.

[r] *Pag. 255.*

It was a *thankefull Lyon* that followed a certaine ſouldier that went with Duke *Godfrey* of *Bullein* to the Conqueſt of the *Holy land*. The kindneſſe that the ſouldier had done to the *Lyon*, was done not farre from *Ieruſalem*. And what was it? A *ſerpent* that had gotten this *Lyon* at the aduantage, and was like to be his executioner, was ſlaine by this ſouldier: This was a kindneſſe, and the *Lyon* was thankefull for it. It is ſtoried by *Bernardus Guidonis* in his Chronicle: And *Philip Diez*, a Fryer minorite of *Portugall* in his *Summa prædicantium* at the word, *Ingratitudo*, takes it for true: and vpon the relation thereof breaketh out into this exclamation: [ſ] *O magnam beſtiæ gratitudinem, & ingentem hominum ingratitudinem! Quare hæc audientes vos, non confunditis?* O the great *thankefulneſſe* of a beaſt, and the exceeding great *vnthankefulneſſe* of men! How is it that you heare this, and are not confounded.

[ſ] *Pag. 495.*

Salomon, the wiſeſt among the ſonnes of men, *Prov. 6. 6.* ſends

sends the *sluggard* to the *Ant*, to learne of her to labour. *Goe to the Ant, thou sluggard, consider her wayes, and be wise.* Shee[t] hauing no guid, ouerseer, or ruler, prouideth her meate in summer, and gathereth her food in the harueſt. Goe, *learne of her*, doe thou likewiſe. Is the *ſluggard* ſent to the *Ant* to learne? Then well may the *Vnthankefull* man be ſent to the *Lyon*, to the *dogge*, to the *oxe*, and to the *aſſe*. He may learne to be *thankefull* of the *Lyon*, and of the *dog*: I haue ſhewed it vnto you by humane teſtimonies. The *oxe* and the *aſſe* may alſo teach it them: diuine demonſtration makes it good. Remember, I beſeech you that ſame exaggeration of the ingratitude of *Iſrael*: *The oxe knoweth his owner, and the aſſe his maſters cribbe, but* Iſrael *doth not know, my people doth not conſider.* And let this ſuffice to ſhew, that God doth *ſeuerely reprehend vnthankefulneſſe*.

Now in the third place, I am to ſhew, that he doth *puniſh it*.

The *puniſhments* wherewith God repayeth *vnthankefulneſſe* are of two ſorts. They are eyther *Temporall* or *Eternall*.

Among *Temporall* puniſhments I ranke the loſſe of the commodities of this life.

Such a puniſhment, a temporall puniſhment it was, wherwith God repayed the *Vnthankefulneſſe* of the *Iſraelites* in the wildernesſe of *Pharan*, at *Kibroth-Hattaauah*, or the *graues of luſt*, their thirteenth manſion, ſo called becauſe there[u] they *buried* the people that *luſted for fleſh*. This puniſhment, *Pſal.* 78. 30, 31. is thus deſcribed: *While their meate was yet in their mouthes, the wrath of God came vpon them, and ſlew the fatteſt of them, and ſmote downe the choſen of Iſrael.* In the 11. of *Numbers*, ver. 33. thus: *While the fleſh was yet betweene their teeth, ere it was chewed, the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague.*

A temporall puniſhment it was, wherewith God repayed the mother[x] that played the Harlot, *Hoſ.* chap. 2. for her vnthankfulneſſe. Shee knew not, that the *Lord* gaue[y] her

t *Prou.* 6. 7.

u *Num.* 11. 34.

x *Hoſ.* 2. 5.

y *Ver.* 8.

Corne,

Corne, and wine, and oyle, and multiplyed her siluer, and her gold. For shee sayd verse 5. *I will goe after my louers, that giue me* my *bread* and my *water*, my *woall* and my *flax*, mine *oyle* and my *drinke*. You may see her punishment resolued vpon, vers. 9. *I will returne*, saith the *Lord*, and will *take away my Corne in the time thereof, and my wine, in the season thereof; and I will recouer my woall and my flax. Mine* sayth the Lord. They are all *his*. It was the Harlots Vnthankefulnesse to call them *hers*. But shee was punished with the losse of them.

A temporall punishment it is, which is threatned to fall vpon euery *Vnthankefull* wretch, *Prou.* 17. 13. *Who so rewardeth euill for good, euill shall not depart from his house.* Plagues and punishments from God shall be his portion.

Thus is *Vnthankefulnesse* repayed with temporall punishments. It is repaid likewise with *Eternall*.

An *Eternall* punishment it is, which is adiudged to the *vnthankefull*, and vnprofitable seruant, in the parable of the talents, *Matth.* 25. 30. *Cast him into vtter darkenes; there shall be weeping and gnashing of teeth.*

Eternall is the punishment, which *Iudas* suffereth for his vnthankefulnesse. He fell [z] *headlong, burst asunder in the middest, all his bowels gushed out*, and so he *went into his owne place*, *Act.* 1. 25. His owne place! *Ex propriis meritis damnationis locum, suum effecit*, saith *Caietan*, *Iudas* by his owne deserts made the place of damnation, his owne place. *His owne place*, not by any desire or affectation of his owne, but by Gods ordination. He went into his owne place: *Abijt in Infernum*, sayth *Lorinus*, he went into *Hell*: and there hee suffereth the [a] *second death*, a death after death, a death and yet euerlasting. For an *Hell* is large, so is long, and strong too. *Betweene vs and you* sayth *Abraham* in Paradise to *Diues* in hell, *there is a great gulfe fixed*, [b] *so that they which would passe from hence to you, cannot; neither can they passe to vs, that would come from thence. Ex inferno nulla redemptio*: there is no getting out of Hell: and therefore *Iudas* his punishment is Eternall.

[z] *Act* 1. 18.

[a] *Reuel.* 21. 8.

[b] *Luk.* 16. 26.

St Paul

St *Paul* 2. *Tim.* 3. 2. sets downe a catalogue of the wicked: Among them, ἀχάριστοι, the *vnthankefull* haue their place. They haue their place among the wicked; and therefore the portion of the wicked, must be their portion. And what shall become of the wicked? S. *Paul* sayth, 1. *Cor.* 6. 10. *They shall not inherit the kingdome of God.* He saith it againe, *Gal.* 5. 21. *They shall not inherit the kingdome of God.* S. *Iohn* in his *Reuelation*, Chap. 21. 8. sayth, *They shall haue their part in the lake, which burneth with fire and brimstone.* The *Vnthankefull* therefore, as *wicked*, shall not *inherit the kingdome of God*, but *shall haue their part in the lake, which burneth with fire and brimstone.* Their punishment shall be *Eternall.*

Hitherto you haue heard; First, that God doth *seriously forbid Vnthankefulnesse.* Secondly, that he doth *seuerely reprehend it.* Thirdly, that he doth *daily punish it.* From hence is the lesson, which I commended vnto you, made good.

Vnthankefulnesse is a sinne very odious in the sight of God.

The consideration hereof should worke in vs a resolution to giue thankes vnto our God for all his benefits. And although *Dignas Deo gratias agere nos sufficimus*, though we be not able worthily to giue God thanks; yet let euery one of vs professe with S. *Bernard*, in his second Sermon [c] *de septem panibus*: *Ingratitudinem perosus odit anima mea*, my soule doth hate vnthankefulnesse. *Peremptoria siquidem res est Ingratitudo. Vnthankefulnesse!* its a killing sinne, its an enemie to grace, its a blacke friend to saluation. I tell you, sayth that Father, *quæsumus pro nobis sapere*, I tell you, that to my vnderstanding, there is nothing, that so much displeaseth God, especially in the children of Grace, and men of Conuersion, as *vnthankefulnesse* doth. His reason is: *Vias obstruit gratiæ, & vbi fuerit illa, iam gratia accessum non inuenit, hospitium non habet.* Vnthankefulnesse, it stops, it dams vp the passage of grace. Let *Vnthankefulnesse* be any where, the good graces of God will haue no accesse thither; much lesse will they reside there.

[c] *Domin.* 6. *Pentec. pag.* 230. h.

The same sweete Father *Serm.* 52. *in Cantica* [d] speaketh to like purpose. Vnthankefulnesse! its the soules enemie; its

[d] *Pag.* 719. h.

its a burning wind, *ficcans tibi fontem pietatis, rorem misericordiæ, fluenta gratiæ.* It dryeth vp the fountaine of *pietie*, the dew of *mercy*, the riuers of *grace*.

He may seeme to haue reference to that Heauenly meditation of S. *Austine* in the 18. chapter of his [e] *Soliloquies: Lord* I will recount in my minde all the good which thou hast done for me all my life long, euen *from my* [f] *youth*. For I know right well, that *vnthankefulnesse* doth much displease thee, as being the *roote of all spirituall wickednesse*. It is *ventus quidam deficcans, & virens omne bonum*, It is a certaine *wind*, that dryeth and burneth vp whatsoeuer good is, and stoppeth the fountaine of thy heauenly mercies, ô *Lord*.

e *Tom. 9. fol. 159. e.*

f *Psal. 71. 5.*

Such should be our euery dayes meditation. Euery day should we recount in our minds, *all the good things which God hath done for vs all our life long, euen from our youth*. Here to are we exhorted by S. *Paul*, 1. *Thes.* 5. 18. *In euery thing giue thankes*. His exhortation is made strong with a reason annexed. *For this is the will of God in Christ Iesus concerning you*. The like exhortation is made to the *Colossians*, *chap.* 3. 15. *Be yee thankefull*, and ver. 17. *Whatsoeuer yee doe in word or in deed, doe all things in the name of the Lord Iesus, giuing thankes to God, and the Father by him*. The *Ephesians* are in like sort exhorted, *chap.* 5. 20. *Giue thankes alwayes for all things vnto God and the Father, in the name of our Lord Iesus Christ*.

In this Apostolicall exhortation to thankesgiuing foure circumstances are principally remarkeable. *Quando, pro quibus, cui, per quem*.

One is, *Quando*; When we are to giue thankes. We are to doe it, *semper*, *alwayes*, at all times.

The second is, *pro quibus*; for what we are to giue thankes. We are to doe it εὐχαριστεῖν *semper, for all things*. For all things which God sendeth vpon vs, or our neighbours, be they prosperous or otherwise. For euen aduersitie [g] *worketh for the good of them*, that *loue God*.

g *Rom. 8. 28.*

The third is, *cui*; to whom we are to giue thankes. We are to doe it τῷ Θεῷ καὶ πατρὶ, *to God and the Father*, because

he

he is God and Father: *God* in greatnesse, and *Father* in goodnesse: *God*, for his creation and generall gouernment of the world; and *Father*, for his election, redemption, and iustification of the faithfull.

The fourth is, *Per quem*; By whom we are to giue thanks; we are to doe it διὰ ἰησοῦ χριστοῦ, *in the name of our Lord Iesus Christ*. Not in our owne name, for there is no [h] *good* in vs. Of our selues we cannot so much as [i] *thinke a good thought*; much lesse can we *speake* a good word, or doe a good deed. Nor in any *Angels* name, for the *Angels* are but [k] λειτουργικὰ πνεύματα, they are but *ministring spirits*. Nor in any *Saints* name: for this were to mingle the *blood of Thomas* with *Christs blood*, as [l] *Pilate* mingled the *blood of the Galilean* with his: he alone is our *Sauiour*, our *Redeemer*, our *Mediator*, our *Aduocate*: in his name alone are we to giue thankes. *Giue thankes alwayes for all things vnto God the Father, in the name of our Lord Iesus Christ.*

h *Rom.* 7. 8.
i 2. *Cor.* 3. 5.
k *Heb.* 1. 14.
l *Luk.* 13. 1.

This is our duty, beloued, euen to *giue thankes alwayes for all things to God the Father, in the name of our Lord Iesus Christ.*

Is it our duty? Let vs then embrace it. *Ascendant gratiæ, vt descendat gratia*: let our thankes ascend vp to God, that his grace may descend downe vpon vs. For *refluit decursus gratiarum, cùm non fluxerit recursus*; saith *Bernard Serm.* 2. *in capite ieiunij*. The *course* and *descent* of the graces of God ceaseth, and the spring is dryed vp, when there is not a *recourse* and *ebbe* of our thankefulnesse.

O! Why should so good an exercise be a burthen and griefe to any Christian soule. Let the vnrighteous vanish away in their graceless *vnthankefulnesse*, and become as the *dung* of the earth: but let the *righteous* alwayes reioyce in the *Lord*, [m] *for it is well becommeth the iust to be thankefull.*

m *Psal.* 33. 1.

Early and late let vs prayse his holy name, though not with the *harpe*, nor with the *Psaltery*, nor with an *instrument of ten strings*, as the Psalmist aduiseth, *Psal.* 33. 2. Yet let vs doe it with the best members, and instruments we haue,

with our *bodies*, and with our *soules*.

n B. King in Jon. lect. 25. p 328.

An *eminent* n *piller* of our Church, hath for this place a sweete meditation: Let vs neuer turne our o *backes* to the *Temple* of the *Lord*, nor our *faces* from his mercy seate. Let vs not take without giuing, as vnprofitable ground drinketh and deuoureth seed without restoring. Let vs neither *eate* nor *drinke*, nay, let vs neither *hunger* nor *thirst*, without this condiment to it, *The Lord be praysed*. Let the frontlets betweene your eyes, the bracelets vpon our armes, the gards vpon our garments, be *thankes*. Whatsoeuer we receiue to vse or enioy, let vs write that posie & Epiphoneme of p *Zacharie* vpon it; *Grace, grace vnto it*: for all is *grace*.

o Ezc. 8. 16.

p Chap. 4. 7.

To shut vp this point, let our daily deuotion, be the same that *Dauids* was. *Psal.* 103. 1, 2. let it be our daily song: *Blesse the Lord ô my soule, and all that is within me blesse his holy name. Blesse the Lord ô my soule, & forget not all his benefits.*

Thus farre hath the *vnthankefulnes* of *Israel*, noted in the particle *Yet*, carryed me. I now goe on with the explication of the first *benefit* here mentioned, to haue bin bestowed by God vpon that *vnthankefull* people.

I destroyed the Amorite *before them.*

Ἐξωλόθρευσα, say the *Septuagint*, I haue taken away; *Exterminavi*, the *Vulgar*, *Calvin*, and *Gualter*, I haue cast out; *Delevi*, *Leo*, *Iuda*, and *Oecolampadius*, I haue wiped away; *Excidi*, *Oecolampadius*, I haue cut off; *Perdidi*, *Vatablus*, *Tremellius*, and *Iunius*, I haue destroyed; *Drusius* expounds it, *Delevi*, *Perdidi*, *profligavi*; *Mercerus*, *Disperdidi*, *abolevi*. The word in the *originall* signifieth, so to abolish and wipe away a people or a nation, that there be not any memorie left of it.

I destroyed the Amorite.

The *Amorites* were descended from *Canaan* the fourth sonne of *Ham*. In *Gen.* 10. 16. *Canaan* is sayd to haue begotten, the *Iebusite*, and the *Amorite*, and the *Gergesite*. He begat the *Amorite*.

I destroyed the Ammorite] What? The *Ammorite* alone? Not so: But the *Ammorites* and other nations of the land of *Canaan*: whom, when they had fulfilled the measure of

their

their iniquitie, God did cut off, that he might giue their land for an habitation to the posteritie of *Iacob*, the people of *Israell*, according to his couenant made with *Abraham*, *Gen.* 15. 18. *Vnto thy seed haue I giuen this land from the riuer of* Egypt *vnto the great riuer, the riuer* Euphrates. The *Kenites* and the *Kenizites*, and the *Kadmonites*, and the *Hittites*, and the *Perizzites*, and the *Rephaims*, and the *Amorites*, and the *Canaanites*, and the *Girgasites*, and the *Iebusites*. The *Amorites* you see were not alone.

According to this couenant with *Abraham*, a promise is made to the Fathers in the desert, *Exod.* 23. 27. *I will send my feare before thee, and will destroy all the people, to whom thou shalt come, and I will make all thine enemies turne their backes vnto thee. And I will send hornets before thee, which shall driue out from before thee.* Whom? The *Hivite*, the *Canaanite*, and the *Hittite*? Its true. But they are not all. Looke backe to the 23. verse. There shall you finde the Lord thus to speake. *Mine Angell shall goe before thee, and bring thee vnto the* Amorites, *and the* Hittites, *and the* Perizzites, *and the* Canaanites, *and the* Hivites, *and the* Iebusites: *and I will cut them off.* You see againe, the *Amorites* were not alone.

I pervse the Catalogue of the Nations, whom the *Lord* hath cast out before *Israell*. It is *Deut.* 7. 1. There I finde, that he hath cast out, the *Hittites*, and the *Girgasites*, and the *Amorites*, and the *Canaanites*, and the *Perizzites*, and the *Heuites*, and the *Iebusites*, seauen Nations, *greater and mightier* then *Israell* was. Seuen Nations? Then the *Amorites* were not alone.

Were they *seauen Nations*, that were driuen out before *Israel*? How then is it, that the *Lord* here in my text recounting vnto *Israell* this great benefit, nameth onely the *Amorite*, saying, *Yet destroyed I the Ammorite.*

The Iesuite *Pererius* in his third *Tome* of Commentaries vpon *Genesis*, writing vpon the 15. Chapter, ver. 16. these words, *The iniquitie of the* Amorite *is not yet full*, moues this very doubt, but thus: The reader may here wonder, why mention is made onely of *one Nation* of the *Amorite*, sith it

is plaine by other places of holy Scripture, that there were *seauen Nations*, which the *Lord* draue out from before the *Israelites*.

His first answere is: It may by a *Synecdoche*. A part may be put for the whole; one Nation of the *Amorites* for all the seauen. A like *Synecdoche* there is, *Ioſh.* 1. 4. There thus sayth the *Lord* vnto *Ioshuah*: *From the wilderneſſe and this Lebanon, euen vnto the great riuer, the riuer* Euphrates, *all the land of the* Hittites, *and vnto the great Sea, toward the going downe of the Sunne, ſhall be your coaſt.* All the land of the *Hittites*, shall be your coast; The *Hittites* onely are named; and yet within the bounds described all the *seauen* had their habitations. It is therefore a *Synecdoche*. A part is put for the whole: *One Nation* of the *Hittites* for all the *seauen*. Its so here: *One Nation* of the *Amorites* for all the *seauen*.

This answere admitting a *Synecdoche* is approued by *Piſcator*, *Tremellius*, and *Iunius*. Yet *Pererius* thinkes to giue a better. And therefore his second answere is: that the *Amorites* are *precipuè & ſingulariter*, chiefly and principally, named aboue all the rest, and for them all; because for the largeneſſe of their Nation, and for their height of stature, and for their strength of bodie, and for their exceſſiue cruelt:ie, and impietie, they were aboue all, famous and much spoken of.

Mercerus, that great Profeſſor of the Hebrew tongue in the Vniuerſitie of *Paris*, is of opinion, that the *Amorite* here, and elſe-where, is aboue all, and for all mentioned, because he of all was the most terrible, the most mighty, and the strongest.

The like is affirmed by *Arias Montanus*, that learned Spaniard; *Amorrhæum potiſſimùm appellat*, The *Amorite* he especially nameth, because that Nation *& multitudine, & copijs, atq; potentiâ*, in multitude, in forces, and in power, excelled all the rest of the *Nations*, that were cast out before *Israell*.

Here then, where the Lord hath sayd, *Yet deſtroyed I the Amorite*,

Amorite, in the *Amorite* we are to vnderſtand alſo, the reſt of thoſe *ſeauen Nations*, which the *Lord* draue out from before *Iſrael*: the *Hittites*, & the *Girgaſites*, and the *Canaanites*, and the *Perezzites*, and the *Hiuites*, and the *Iebuſites*. Seauen they were in number, *greater and mightier* then Iſraell was. All ſeauen were caſt out by the *Lord* from before *Iſrael*: and ſo much are we to vnderſtand by this, that the *Lord* here ſayth, *Yet deſtroyed I the Amorite before them.*

Before them] Ἐκ προσώπου αὐτῶν, ſay the *Septuagint*. They well render the *Hebrew*, which word for word is a *faciè ipſorum*, from their face. *Mercerus* ſayth, *a conſpectu eorum*, from their ſight; that is, ſayth he, *eorum cauſâ, ad eorum aduentum*, for their ſake, or at their comming. *Albertus Magnus* renders it, *à præſentia eorum*, from their preſence. Our Engliſh, *before them*, hits the ſenſe. The ſenſe is: God ſtroke ſuch a terror into thoſe *ſeauen Nations*, the inhabitants of the land of *Canaan*; that at the comming of the *Iſraelites*, at the hearing of the *name of Iſrael*, they vaniſhed, they fled away, they forſooke their auncient habitations; or elſe were ſuddenly ſlaine without much reſiſtance.

Thus haue you the expoſition of the firſt branch of this ninth verſe, which conteineth a generall touch of the *ruine of the Amorites*. *Yet deſtroyed I the* Amorite *before them.*] The *Iſraelites*, their vnthankefulneſſe towards me is verie notorious, yet *haue I deſtroyed the Amorite before them.* Yet *I*] the Lord their God, who haue freed them from their bondage in *Egypt*, and haue led them fortie yeares through the wilderneſſe, *I haue deſtroyed*] haue ouerthrowne, haue driuen out, haue brought to ruine--*The Amorite*] not onely the *Amorites*, but alſo the *reſt of the Nations*, ſixe other mightie Nations, whoſe dwelling was in the land of *Canaan*: all theſe haue I *deſtroyed before them*] for their ſake, for *Iſraels* ſake; that *Iſrael* might without reſiſtance take quiet poſſeſſion of the land of *Canaan*, the land that floweth with milke and honey. The leſſon which we may take from hence is this:

God is all in all, either in the ouerthrow of his enemies, or in the vpholding of his children.

For further proofe hereof we may haue recourse to the 15. chapter of the Booke of *Exodus*. There *Moses* sings a song vnto the *Lord*, a song of thankesgiuing, wherein hee acknowledgeth the *Lord* to be all in all, in the ouerthrow of his enemies, *Pharaoh* and his host in the red Sea. His acknowledgment is, *vers.* 6. *Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in peices the enemie: In the greatnesse of thine excellencie, thou hast ouerthrowne them: thou sentest forth thy wrath, which hath consumed them as stubble. With the blast of thy nostrills the waters were gathered together: the fiouds stood vpright as an heape: the depths were congealed in the heart of the Sea.* The enemie feared not to enter. But thou *Lord, didst blow with thy wind: the Sea couered them; they sanke as lead in the mightie waters. Who is like vnto thee, O Lord? Who is like thee? God is all in all in the ouerthrow of his enemies.*

He is also all in all *in the vpholding of his children.* *Moses* in the same song auoucheth it, vers. 13. *Thou, Lord, in thy mercy hast led forth the people which thou hast redeemed: Thou hast guided them in thy strength vnto thine holy habitation.* It was not *their* [q] *owne sword* that deliuered them, *neither did their owne arme saue them.* But the *Lord*, He and his mercie He and his strength deliuered them, *God is all in all in vpholding of his children.*

[q] Psal. 44. 3.

Is it thus dearely beloued? Is God *all in all in the ouerthrow of his enemies?* Then for the ouerthrow of that great Nauie, called the *inuincible Nauie*, the great *Armada* of *Spaine*, which [*] twentie seauen yeares [r] since threatned desolation to the inhabitants of this Ile, let God haue the glorie. It was *the right hand of the Lord*; not our vertue, not our merits, not our armes, not our men of might, but *the right hand of the Lord* it was, that brought that great worke to passe. Their [s] *chosen Captaines were drowned in the Sea: the depth couered them; they sanke into the bottome as a stone.* Some

[*] This Sermon was preached *August.* 27. 1615.

[r] *An. Ch.* 1588.

[s] *Exod.* 15. 4. 5.

of them that were taken from the furie of the waues, and were brought prisoners to the honourablest cittie in this land, in their anguish of mind spared not to say, [t] that in all those fights, which at Sea they saw, *Christ shewed himselfe a* Lutheran. Sure I am, that *Christ* shewed himselfe to be little *Englands* [u] rocke, and fortresse, and strength, and deliuerer. *Quid retribuemus?* What shall we render? nay, what can we render, vnto the *Lord* for so great a deliuerance? Let our song begin as the *Psalme* doth, the 115. *Psalme*. *Non nobis, Domine, non nobis*: Not vnto vs, *Lord*, not vnto vs, but vnto thy name giue the glory, for thy mercie and for thy truths sake.

t Letter to Mendoza. pa. 17.

u Psal. 18. 2.

With like affection recount we the deliuerance of our *King* and *State*, from that infernall and hellish exployt of the *powder treason*. The contriuers thereof I now name not. What could they expect, but vpon the least discouerie of so execrable an action, to incurre an vniuersall detestation, to haue all the hatred of the earth poured vpon them and theirs, to be the *outcasts* of the Common wealth, and the *Maranathaes* of the Church, they and their names for euer to be an *abhorring to all flesh*. Yet they so farre proceeded in that their *Diabolicall* machination, that they were at the poynt to haue giuen the *blow*; that *blow*, that should haue beene the *common ruine of vs all*. But God, our God, who is βοηθὸς ἐν εὐκαιρίαις, ἐν θλίψεσι, as the Greekes describe him, *Psal.* 9. 9. A helper at opportunities, in the needfull times of trouble, when we were thus [x] *albi ad messem*, white for their haruest, readie to be cut downe by them; *then*, euen *then* did our God deliuer vs. *Quid retribuemus?* What, what shall we render? nay, what can we render vnto the *Lord* for so great a deliuerance? Let our song be as before: *Non nobis Domine, non nobis*: Not vnto vs, *Lord*, not vnto vs, but *vnto thy name* giue the glory, for thy mercy, and for thy truths sake.

x Ioh. 4. 35.

God, you see, *is all in all in the ouerthrow of his enemies*: So is he, *all in all in the vpholding of his children*.

Of his children, that is, of such, as liue by faith in *Christ*,

and doe ſerue *the Lord their God* in ſpirit and in truth. Such if they be oppreſſed, if they be in need, if in trouble, haue God for their *refuge*, *Pſal.* 9. 9. God will be the ſame God to them, as he was to *Dauid*, *Pſal.* 18. 2. He will bee their *Rocke*, their *Fortreſſe*, their *Deliuerer*, their *God*, their *Strength*, their *Buckler*, the *horne of their ſaluation*, and their *high Tower*.

Here are *they* to be admoniſhed, who, neglecting the ſtrong God of their ſaluation, put their confidence in the tranſitorie things of this world. They, who truſt in their wealth, and boaſt themſelues in the multitude of their riches, they are here reproouceable. How can their wealth, how can their riches profit them in the euill day? Will they ſerue for a ranſome vnto God for thee? Looke to the 49th *Pſalme*, and the 8. verſe, and you ſhall find, that the *redemption of a ſoule* is much more precious.

And they who relie vpon great men, thinking themſelues ſafe in the ſhadow of their wings, are here reproouceable. They haue their warning, *Pſal.* 146. 3. *Put not your truſt in Princes, nor in any ſonne of man.* And why not? *There is no helpe in them:* and why no helpe? *Their breath goeth forth, they returne to their earth, and their verie thoughts doe periſh.*

They alſo who make *any other creature* their confidence, are here reproueable. They for their inſtruction may haue recourſe to the 33. *Pſalme*, at the 16. *verſe*, thereof they may thus read: *There is no King ſaued by the multitude of an hoſt: a mightie man is not deliuered by much ſtrength. An horſe is a vaine thing for ſafetie, neither ſhall he deliuer any by his great ſtrength.*

What? Is *a horſe* a vaine thing to ſaue a man? Is *much ſtrength* vaine? Is there no ſafetie for a King *in the multitude of an hoſt*? Is there no truſt to be put in *Princes*? Nor *in any man*? Nor *in wealth*? Nor in *the multitude of riches*? Nor in *any of the tranſitorie things of this world? Quid nos?* What ſhall we then doe, beloued? Let vs ſay with the confidence, that the Church hath in Gods ſuccour, *Pſal.* 20. 7. *Some put their truſt in Chariots, and ſome in Horſes, ſome in Princes*, ſome in o-

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ther men, some in their strength, some in their riches, some in something else, that is vaine and transitorie, *but we will remember the name of the Lord our God.* The Lord our God who was *all in all* in destroying the *Amorites* before his people *Israell*; is now *all in all* in vpholding vs, *his Children by adoption and grace*, against the furie of all our enemies, that haue had euill will at our prosperitie. I conclude with the words of the *Psal.* 146. 5. *Happie is he, that hath the God of Iacob for his helpe; whose hope is in the Lord his God, which made Heauen and earth, the sea, and all that therein is.* To this *Lord* our God, Father, Sonne, and holy Ghost, one true and euerliuing God, sing we an Hallelujah. Hallelujah, saluation and glory, and honour, and power, be vnto the Lord our God for euermore.

THE

THE XIIII. LECTVRE.

AMOS 2. 9.

Yet deſtroyed I the Amorite *before them, whoſe height was like the height of the* Cedars, *and he was ſtrong as the* Okes, *yet I deſtroyed his fruit from aboue, and his rootes from beneath.*

OF the benefits here mentioned to haue beene beſtowed by God vpon his people, the people of *Iſrael*, in the firſt place we haue the ouerthrow of the *Amorites*. It is deliuered, *verſ.* 9. Therein I propounded to your religious attentions three principall parts.

In the firſt, we haue the ouerthrow of the *Amorites*; *Yet deſtroyed I the* Amorite *before them.*

In the ſecond, the *Amorites* are deſcribed. Their deſcription is taken from their *ſtature*, and from their *valour*, each is ſet forth vnto vs by way of Compariſon: their *ſtature* or height by the *Cedars*; their *valour* or ſtrength by the *Oke*. *Their height was like the height of the* Cedars, *and he was ſtrong as the* Okes.

The third hath an explication, or an amplification of the ouerthrow of the *Amorites*. It was not any gentle ſtripe that they receiued, not any light inciſion, not any ſmall wound; but it was their extermination, their contrition, their vniuerſall ouerthrow, their vtter ruine. *Fruit* and *roote*, Prince and people, Parents and children, old & yong, were all brought to nought: *Yet deſtroyed I their fruit from aboue, and their roote from beneath.*

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The first of these three principall parts, deliuering in a generalitie the ouerthrow of the *Amorites*, was the subiect of my last discourse out of this place. Now followeth the second: the description of that people, the people of the *Amorites*. They are for their height or *stature* compared to the *Cedars*, and for their strength and *valour* to the *Okes*. *Their height was like the height of the* Cedars, *& he was strong as the* Okes.

Their height was like the height of the Cedars.

IN *Syria*, and especially in mount *Lebanon*, the *Cedar* trees grew very high. *Sennacherib* King of *Assyria* by his message to *Hezekiah* King of *Iudah*, giueth testimonie hereunto. His message is, 2. *King.* 19. 23. *With the multitude of my chariots, I am come vp to the height of the* mountaines, *to the sides of Lebanon, and will cut downe the tall* Cedars *thereof. Succidam altitudinem Cedrorum eius*, so he speaketh in the *Hebrew*, *I will cut downe the tallnesse of the* Cedars *of* Lebanon. The words are repeated, *Esa.* 37. 24. *I will cut downe the tallnesse of the Cedars of Lebanon.* The tallnesse of the *Cedars*] out of doubt they are very high.

The *Cedars* of *Lebanon*, Esa. 2. 13. are sayd to be *sublimes & elevata*, high and lifted vp. In *Tremellius* his translation, they are *celsissimæ & elatissimæ*, most tall and towring. Out of doubt they are very high.

If humane authoritie may be added to diuine, *Theophrastus* in his fift Booke of his historie of *Plants*, chap. 9. sayth, that the *Cedar* for its length or height is θαυμαστὴ, its worthie admiration. *Rovillius* in his Historie of *Plants*, *lib.* 1. *cap.* 12. affirmeth, that the *Cedar* of *Phœnicia* or *Syria* beareth a bodie streight and very tall, mounting aboue all other trees. *Arias Montanus* sayth as much: *Cedrus vbicunq́; fuerit*, the *Cedar* whersoeuer it groweth, it ouertoppeth all other trees, and is aboue all pre-eminent and conspicuous. To proue it, he bringeth those words of the spouse concerning her Beloued, *Cant.* 5. 15. *His countenance is*

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as Lebanon, *excellent as the* Cedars: that is, his Heroicall proceritie and the maieſtie of his countenance is like vnto the *Cedars* of *Lebanon*.

The Spouſe thus comparing the countenance of her beloued, to mount *Lebanon* and the *Cedars* there, intimateth, that the encreaſe of the knowledge of God and his worſhip ſhall be ſo great, as that the open profeſſion of Chriſt, for its durableneſſe & ſtabilitie, may well be likened to mountaines: and that the *Cedars* of *Lebanon* doe not ſo much ouergrow other trees in tallneſſe; as true Chriſtian religion for its reuerend maieſtie ſhall ouergoe whatſoeuer blind, buſhie, and thornie ſuperſtitions.

It is out of doubt. *Cedar* trees are verie high. So high, that neuer man, neuer Gyant was ſo high. How then is it, that my text thus ſpeaketh of the *Amorites*, *Their height was like the height of the* Cedars?

It is by a figure, which the *Greekes* call *Hyperbole*. Whereof many inſtances may be alledged out of holy Scripture. In the 2. of *Sam.* 1. 23. it is ſaid of *Saul* and *Ionathan*, *They were ſwifter then Eagles, they were ſtronger then Lyons.* Swifter then *Eagles*, and yet the *Eagle* of birds is the ſwifteſt; ſtronger then *Lyons*, and yet the *Lyon* of Beaſts is the ſtrongeſt. They were *ſwifter then Eagles*, they were *ſtronger then Lyons*: they are two *Hyperboles*, or prouerbiall ſpeeches. By them the holy Ghoſt lets vs vnderſtand, that *Saul* and *Ionathan*, were exceeding ſwift of foot, and ſtrong of bodie.

In *Pſalme* 107. 26. it is ſayd of the waues of the Sea in a great tempeſt; *They mount vp to Heauen, they goe downe againe to the depths.* They are two *Hyperboles*. By them the *Pſalmiſt* ſetteth as it were before our eyes, the greatneſſe of the daunger, wherein they often times are, that trade by Sea.

In *Geneſ.* 13. 16. The Lord ſa'd to *Abram*, *I will make thy ſeede as the duſt of the earth: ſo that if a man can number the duſt of the earth, then ſhall thy ſeed alſo be numbred.* I will make thy ſeede as the duſt of the earth, *ſaith the Lord.* It is

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an *Hyperbole*. *S. Austine* so takes it, *de Civ. Dei lib.* 16. c. 21. And well. For who seeth not, how incomparably greater the number of the *dust* is, then the number of *all the men*, that euer haue bin, are, or shall be, from the first man, *Adam*, to the end of the world, can be? And therefore where the Lord saith, *I will make thy seede as the dust of the earth*; we are not to imagine that the posteritie of *Abram*, was to be in number as the *dust* (all the people of the earth put togither cannot stand in this comparison) but wee are giuen to vnderstand, that they were to be a *very great people*.

I passe ouer with silence, many instances of like nature, and returne to my text, where it is said of the *Amorites*, *Their height was like the height of the Cedars*. The speach is prouerbiall, its hyperbolicall. We may not from it collect, that the *Amorites* were as high as the *Cedars*, but this onely that the *Amorites* were a people very tall and high of stature. Neuer did any man equall the *Cedars* in height: yet shew me a man, that is of a vaste bodie, and of an vnusuall proceritie, I may take vp this Scripture phrase, and say of him; *His height is like the height of Cedars*.

Thus you see the *Amorites* for their *height* or talnes are likened to the *Cedar*. For their strength or *valour* they are resembled to the *Oke*, in the next words:

He was strong as the Okes.

The figure of speach is, as before. Its prouerbiall. The *Oke* you know, is a hard kinde of wood, strong, firme, and durable. Hence is the prouerbe, *Quercu robustior*, or *robore validior*, stronger then the *Oke*. Neuer was there man of so firme a constitution, that he can properly be said to be stronger then the *Oke*: Yet shew me a man of extraordinarie strength, I may take vp this Scripture-phrase, and say of him, *Fortis ipse quasi quercus*, he is strong as the *Okes*. And in this sense it is here said of the *Amorite*, He was strong as the *Okes*.

That the *Amorites* were of an vnusuall and extraordinarie *height* and *strength*, as they are here described by our Prophet

Prophet *Amos*, you may further know by the relation which the *Spies* made vnto *Moſes* after their returne from the ſearch of the Holy land. Their relation is, *Num.* 13. 28. *The people be ſtrong that dwell in the land; we ſaw the children of* Anak *there.* At the 32. verſe they ſpeake more fully: *All the people, that we ſaw in it, are men of great ſtature. And there we ſaw the Gyants, the ſonnes of* Anak, *which come of the Gyants, and we were in our owne ſight, as graſhoppers, and ſo were we in their ſight.* By this relation of the *Spies* you ſee, that the *Amorites*, the inhabitants of the land of *Canaan*, were more, then ordinarie *tall* and *ſtrong*.

The talleſt and ſtrongeſt of the *Amorites* (of theſe *Amorites*, which the Lord deſtroyed before *Iſrael*) was *Og* the King of *Baſan*. Of his *height* and *ſtrength*, the *Iewes* make ſtrange reports. For his *height* they ſay: he was in his cradle and ſwadling cloutes thirty cubits high, and as he grew in yeares, ſo grew he in tallneſſe. For his *ſtrength* they ſay, when he had heard that the tents of the children of Iſrael, tooke vp the ſpace of *three miles*, he rooted vp a mountaine of *like ſpace*, and ſet it on his *head*, with purpoſe to caſt it vpon the *tents* of Iſrael: but as he caried it, *Ants* made a hole through the midſt of it, and ſo it deſcended and reſted vpon his necke: whence by reaſon of his teeth exceſſiuely increaſing and running into the holes of the *mountaine*, the *mountaine* ſtuck ſo faſt, that he could not remoue it, to caſt it, as he had purpoſed, vpon the campe of the Iſraelites. This the Iewes do write in their booke of *Benedictions*; and *Lyra* in his Poſtill vpon *Num.* 21. makes mention of it: but withall cenſures it to be ſo abſurd, that it needs no other refutation: yet he makes mention of it, that we may ſee *quanta cæcitas eſt in Iudæis*, how blinde the Iewes are, to beleeue ſuch fables.

It is, I grant, one of thoſe Iewiſh fables, whereto *S. Paul* wiſhed *Titus*, *chap.* 1. 14. not to *giue* any *heed*: and I beleeue it no more, then I doe, that the Gyant *Antæus* was threeſcore cubits high, becauſe *Gabinius* in the 17. booke

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of *Strabo* his [a] Geographie affirmes it: or that in *Scythia* in a rocke by the riuer *Tyres*, there was to be seene the print of *Hercules* his foote of two cubits length, because *Herodotus* in his [b] *Melpomene* is the relator of it. [a] pag. 960. [b] pag. 110.

Yet beleeue I, that *Og* the King of *Basan* was of more then ordinarie tallnes and strength. And you will beleeue it too, if you will estimate a monument of his, which was to be seene in *Rabbath*, the Metropoliticall Citie of the children of *Ammon*, now called *Philadelphia*. The monument was a *bedsted* of his. It is described, *Deut.* 3. 11. His *bedsted was a bedsted of yron: nine cubits was the length thereof, and foure cubits the breadth of it, after the cubit of a man.* Of a man of reasonable stature, not of a Gyant, nor of a dwarfe. *Nine cubits* long was his *bedsted*, and bedsteds vsually exceed the common stature of men by two feet: therefore the stature of *Og* was about seauen cubits and a foote. So he was about *three yards, two foote, and six inches* high. Such an vnvsuall tallnes could not but be accompanied with strength answerable to it: and therefore *Og* the King of *Basan* was of extraordinarie *tallnes* and *strength*. If the rest of the *Amorites* were any thing like vnto *Og*, then might the relation of the *Spies* be iust: [c] *The people of the land are strong*; [d] *they are men of a great stature*: and my text saith well, *Their height was like the height of the Cedars, and he was strong as the Okes.* [c] *Num.* 13. 28. [d] *vers.* 32.

Thus haue you the description of the *Amorites*, They were tall of stature, and strong of bodie. *Tall* and *strong*. Yet, were they not thereby the more acceptable to the Lord. The Lord, notwithstanding their *tallnes*, and their *strength* brought them to ruine. For so it followeth: *Yet destroyed I their fruit from aboue, and their roote from beneath.* The lesson which we are to take from hence is:

God respecteth not, the tall man for his tallnes, nor the strong man for his strength.

Its true. [e] *God seeth not as man seeth.* *Man* indeed looketh on the *outward appearance*; but *God* looketh on the *heart*. Man vsually esteemes of a man, by the beauty of his [e] *1 Sam.* 16. 7.

his face, by the faireneſſe of his countenance, by the comely feature of his bodie. God doth not ſo.

Saul, the firſt of the Kings of *Iſrael*, was *a choice yong man, and a goodly: there was not among the children of Iſrael a goodlier perſon then he: from his ſhoulders and vpward he was higher, then any of the people.* He is ſo deſcribed, 1. *Sam.* 9. 2. So is he, *chap.* 10. 23. Saul, *when he ſtood among the people, was higher, then any of the people, from the ſhoulders and vpward.* In the next verſe *Samuel* asketh the people: *Doe you ſee him whom the Lord hath choſen, that there is none like him among all the people?* What is the peoples anſwer? They ſhout, and ſay; *God ſaue the King.* They ſaw him a goodly man of perſon; and therefore iudged him fit to be a King. But the Lord, who *ſeeth not as man ſeeth*, and reſpecteth not mans outward appearance, reiected him from being King. His talnes, and the goodly proportion of his bodie were no priuiledge vnto him. You are to beleeue it vpon the Lords owne words, 1. *Sam.* 16. 1. There the Lord tells *Samuel*, that he hath *reiected Saul from reigning ouer Iſrael.*

f 1. *Sam.* 16. 1. Vpon the reiection of *Saul*, the Lord [f] prouided him a King among the ſonnes of *Ieſſe* the *Bethlehemite*, and *Samuel* was to anoynt him. *Samuel* for that purpoſe went vnto [g] *Bethlehem*, and called for *Ieſſe* his [h] ſonnes. [i] *Eliab* the eldeſt, came firſt in place. Him would *Samuel* haue anoynted. His motiues were two. *Abulenſis quæſt.* 22. *in* 1 *Sam.* 16. ſets them downe. One was, the prerogatiue of birth in *Eliab*; the other was, his faire countenance and goodly ſtature.

g *verſ.* 4.
h *verſ.* 5.
i *verſ.* 6.

Eliab had the *prerogatiue of birth*: he was the firſt-borne ſonne. Some of the *prerogatiues* of the *firſt-borne* ſonne are couched by old *Iacob* in his prophecie concerning his eldeſt ſonne, *Reuben*, Gen. 49. 3. *Reuben, thou art my firſt-borne, my might, and the beginning of my ſtrength, the excellencie of dignitie, and the excellencie of power. Prior in donis, maior in imperio*; ſo the vulgar Latin concludes that verſe.

Prior

Prior in donis] There is the first *prerogatiue* belonging to the eldest sonne; it concernes his profit. *Prior in donis*; he was first to be respected in the diuision of his Fathers inheritance; he was to haue a double portion of all his substance, according to the Commaundement, *Dent*, 21. 17. *The Father shall giue to his eldest sonne a double portion of all that he hath.* The reason is annexed: *For he is the beginning of his strength: the right of the first borne is his.*

Maior in imperio] It is the second *prerogatiue* of the eldest sonne. It concernes his honor and state of authoritie. He had a certaine regall principalitie & rule ouer his brethren. It appeareth by the blessing which *Isaac* bestowed vpon *Iacob*, who had gotten the birth-right from his brother *Esau*, *Gen.* 27. 29. *Be Lord ouer thy brethren, and let thy mothers sonnes bow downe to thee.*

Onkelos paraphrasing the prophecie of *Iacob* concerning *Reuben*, mentioneth a three-fold prerogatiue of the eldest sonne. *Reuben*, it was thy right to haue receiued three better portions, then thy brethren; the *priest-hood*, the *birth-right*, and the *kingdome*.

Now, if the eldest sonne had such *prerogatiues*; if he were *prior in donis*, and was to haue the best respect in the diuision of his Fathers inheritance: if he were *maior in imperio*, and had regall principality and rule ouer his brethren, if the *excellencie of dignitie*, and the *excellency of power* were his; if his were the *priest-hood*, the *birth-right*, and the *kingdome*; why might not *Samuel*, thinke *Eliab*, *Iesses* eldest sonne, to be the man, whom the *Lord* had chosen to be King ouer *Israel*, rather then a yonger brother?

A second motiue, why *Samuel* might thinke *Eliab* fit to be the anointed *king* of *Israel*, was *Eliabs* faire countenance, and his goodly stature. *Euripides* could say, εἶδος ἄξιον στέφους, *beautie*, its worthy an Empire. *Atheneus* the *Dipnosophist*, [k] *lib.* 13. affirmes it, and *Porphyrie* in the second Chapter [l] of his *Introduction* cites it. *Beautie*, its worthie an Empire. *Priamus* in *Homer*, admiring the beautie of *Agamemnon*, sayth vnto *Helena*, [m] with these mine eyes I neuer

[k] *Cap.* 7. *pag.* 366.

[l] § 18.

[m] *Iliad.* γ 169.

yet beheld man so faire; and addeth [n] βασιλεῖ γὰρ εἰκὼς ἐστιν, In his countenance he is like a *King*. Many Nations (saith *Athenæus* in the same place) haue chosen for their Kings the faireſt among them. And well. For τὸ καλὸν βασιλείαις εἰκεῖον ἐστι, *Beautie*, it beſt of all beſeemeth *Kings*.

n *Vers.* 170.

Now if *Eliab* were of a *faire countenance*, and of a *goodly ſtature*, why might not *Samuel* thinke *Eliab* to be the man, whom the *Lord* had choſen to be *King* ouer *Iſrael*, rather then any other of his brethren, who could not be compared vnto him, either for *faireneſſe of face*, or for *goodlineſſe of ſtature*?

Thus, what for *prioritie* of birth, and what for *comelines* of perſon, *Eliab* was by *Samuel* thought to be the man, whom the *Lord* had choſen for his *King* among all the ſons of *Ieſſe*. It ſeemes, *Samuel* thought ſo. For when *Eliab* was brought before him, he looked on him, and ſayd of him: *Surely the Lords annointed is before him*, 1. *Sam.* 16. 6. Surely, *Eliab* is the man, whom the Lord hath deſigned to be his anointed.

But the *Lord*, the Lord *who ſeeth not as man ſeeth*, who *reſpecteth not mans outward appearance*, he refuſed *Eliab*. *Eliab* was no King for him. For thus ſaith the *Lord* to *Samuel* concerning *Eliab*, 1. Sam. 16. 7. *Looke not on his countenance, or on the height of his ſtature, becauſe I haue refuſed him*. *Eliab*, notwithſtanding the *prioritie* of his birth, and notwithſtanding the *comelineſſe* of his perſon, he is refuſed; and *Dauid*, little *Dauid*, little in his fathers eyes, and little in the eyes of his brethren, neglected and deſpiſed of all (for hee was the yongeſt of all) he is choſen to be the Lords anointed. He is taken [o] from the *ſheepe-folds*, from *following the Ewes great with yong*, and is placed in rule and gouernment, to feed *Iacob* the people of the Lord, and *Iſrael* the Lords inheritance.

o *Pſal* 78. 70. 71. 72. 1. *Sam.* 16. 11. 2. *Sam* 7. 8.

Thus much may ſerue for the confirmation of my propounded doctrine: *God reſpecteth not the tall man for his tallneſſe, nor the ſtrong man, for his ſtrength*: You may adde, nor the *great man, for his greatneſſe*, nor the *rich man* for his *wealth*,

wealth, nor the *wise man*, for his *wisedome*. The reason I haue alreadie touched. It is expressed, 1. *Sam.* 16. 7. *The Lord seeth not as man seeth. For man looketh on the outward appearance, but the Lord looketh on the heart.* He looketh on the heart: and therefore he chooseth not as man chooseth, the *tall*, the *great*, the *strong*, the *rich*, the *wise*; but the *low* man, the *little* man, the *weake* man, the *poore* man, the *foolish* man. Whereto elſe tendeth the *Apoſtles* ſpeech to the faithfull among the *Corinthians*, 1. Cor. 1. 26. *You ſee your calling* brethren, *how that not many wiſe men after the fleſh, not many mightie, not many noble are called.* But God hath choſen *the fooliſh things of the world to confound the wiſe*: and God hath choſen *the weake things of the world, to confound the things that are mightie*: and *baſe things of the world, and things which are deſpiſed hath God choſen*, yea, *and things which are not, to bring to naught things that are.* And what is the end of all? Its this: *that no fleſh ſhould glory in the preſence of God.* It is the vſe we are to make of the doctrine now deliuered.

We are vrged vnto it, *Ierem.* 9. 23. There thus ſayth the *Lord, Let not the wiſe man glory in his wiſedome, neither let the mightie man glory in his might, let not the rich man glory in his riches. But let him that glorieth, glory in this, that he vnderſtandeth and knoweth me, that I am the Lord, which exerciſe louing kindneſſe, iudgement, and righteouſneſſe in the earth.* In like ſort ſay we: Let not the *tall man* glorie in his *tallneſſe*, neither let the *ſtrong man* glorie in his *ſtrength*, though the *height* of the one be like the *height* of the *Cedars*, and the other be *ſtrong* like the *Okes*, yet let them not *glorie* therein: but let them *glory* in this, that they *vnderſtand & know God to be the Lord*, which *exerciſeth louing kindnes, iudgement, and righteouſneſſe in the earth*: that is, in the *Apoſtles* phraſe, 1. *Cor.* 1. 31. *He that glorieth, let him glorie in the Lord.* And againe, 2. *Cor.* 10. 17. *He that glorieth, let him glorie in the Lord.* All other *glorying* is vaine. *Glorie not* in thy *tallneſſe*; what can it auaile thee? *Glory not* in thy *ſtrength*; it cannot helpe thee. Say thou wert as *tall* as the *Amorites* in my text, and thy *height* were like the *height* of the *Cedars*; ſay

thou wert as *ſtrong* as *they*, *ſtrong* as the *Okes*: yet notwithſtanding the one, or the other, *height* or *ſtrength*, thou maiſt periſh and come to nought, as they did. *Glorie* thou therefore *in the Lord*.

Here may the man that is *low* of *ſtature*, or *weake* of *body*, be comforted; for as much as God *ſeeth not as man ſeeth*, nor *chuſeth as man chuſeth*. Be thou *little*, or be thou *weake*, thou art neuer a whit the further from the grace & fauour of God. No further then *Zacheus* was. *Zacheus* was a verie little man. In the 19. of *Luke*, ver. 3. it is ſayd of him ὅτι τῇ ἡλικίᾳ μικρὸς ἦν, *that hee was little of ſtature*. *Ieſus* paſſed through *Iericho*. *Zacheus* was very deſirous to ſee him, but could not, for the preſſe of the people; becauſe he was *little of ſtature*. To ſupply this defect of his, he gets him vp into a tree, and ſeeth *Ieſus*. *Ieſus* for it ſpake graciouſly vnto him: *Zacheus, make haſt, and come downe, for to day I muſt abide at thy houſe*. You ſee, *Ieſus* reſpected *Zacheus* for all his little ſtature.

He was of little ſtature] *Statura brevis, & magnus in opere*; S. P *Auſtin* ſaith it, *Enarr: in Pſal.* 129. *Zacheus* was in deede *little of ſtature*, but was *great in good workes*. Great in his loue toward *Ieſus*, whom he was ſo deſirous to ſee; and great in charitie towards men, to whom he was readie to make a *foureſold reſtitution*, if he had done wrong to any.

p Tom. 8. fol. 310. H.

Zacheus, little of ſtature! *Chryſologus Serm.* 54. thus meditates vpon it: q *Satis hic animo magnus erat, qui puſillus videbatur in corpore. Nam mente tangebat cœlos, qui corpore homines non æquabat. Zacheus* was great enough *in mind*, albeit he was but little *in bodie: in bodie* he was no match for men, and yet *his minde* reached vp to Heauen. Whereupon he frames this exhortation: *Nemo de brevitate corporis, cui addere nil poteſt, curet; ſed vt fide emineat, hoc procuret*: Let not any man be grieued, becauſe he is *little of ſtature*, whereto he cannot adde *one cubite*, but let euery mans care be, to be eminent aboue others in faith.

q Pag. 225.

You haue hitherto heard of the varietie of mens ſtatures: you haue heard of the *Amorites*, that their *height was like the*

height of the Cedars: Of King *Saul*, that he was *higher* then any of his people, from the shoulders and vpward; of *Eliab*, that he was *high of stature*; of *Zacheus*, that he was *low of stature*: This varietie of mens *statures* is by euery dayes experience confirmed vnto you. And why is there such varietie of mens *statures*?

One reason may be to stirre vs vp to this consideration; that God is the most prouident author of euery mans *stature*. It is not in man, to adde any thing to his *stature*: not *one cubite*, sayth our Sauiour, *Mat.* 6. 27. He sayth it againe, *Luke*, 12. 25. *Which of you with taking thought, can adde one cubite to his stature?* No man. No man can doe it. Nay, it is not in man, to amend the imperfections, wherewith he is borne into the world. The man that was *borne* blind confesseth it, *Iob.* 9. 32. *Since the world began was it not heard, that any man opened the eyes of one that was borne blind.* We cannot *supply any defect* wherwith we are borne into this world; much lesse can we adde any thing vnto our *stature*? It may thus farre serue for our instruction, *Vt ex illo capite neminem contemnamus, vel exagitemus*, saith *Franzius Disp.* 2. *in Deuter. Thes.* 92. that we despise not any man, nor speake ill of him for his *stature*, be it *great* or *little*, or for any *defect* he hath in *nature* from his *nativitie*.

A second reason, why there is such varietie of *statures* in the world, may be to let vs vnderstand, that a mans *stature* of it selfe is not to be reckoned as a part of his felicitie or glory. For if a *great* and a *goodly stature* be as common, nay, more common to the *wicked*, then to the *godly*, as S. *Austin* seemes to proue, *De Civit. Dei. lib.* 15. *cap.* 9. why should a godly man boast himselfe of his great and *goodly stature*? Especially, sith for the most part, men that are conspicuous for their *elegant* and *well featured* bodies, are defectiue for *vnderstanding*, *wisedome*, and *pietie*.

Baruch obserues it, *Chap.* 3. *vers.* 26. 27. 28 *There were* (sayth he) *Gyants, famous from the beginning, that were of so great stature, and so expert in warre. Those did not the Lord choose, neither gaue he the way of knowledge vnto them.* But

they were destroyed, because they had no wisedome, and perished thorow their owne foolishnesse. His obseruation is: there were *gyants, men of great stature*, yet were they *without knowledge, without wisedome. Great men*, and yet *fooles.* Whereas *pumiliones*, dwarfs, little men, men of very little stature, sometime scarse a cubite high, doe excell in fortitude, vnderstanding, and wisedome, as the but now cited *Franzius* hath noted.

Tydeus corpore, animo Hercules. Its an old prouerbe. *Tydeus* was a man of very little stature, but (as *Menander* the Historian sayth) Ἡρακλῆς ἦν τὴν ψυχήν, *he was* Hercules *for his minde.* The prouerbe, appliable to such as being *of little stature* are of an vndaunted courage, sheweth, that many a little *man* is such.

Many a man of *little stature* is of the *linelier wit.* So it pleaseth God, our most wise, and prouident God, to temper the gifts of the bodie and minde in men of *diuers statures.* He doth not alwayes giue all to one; but for the most part he recompenseth the *defects of the body* with the *endowments of the minde.* Giue me the *endowments of the mind*; what care I for the *stature* of my bodie. *Æquè enim brevis, & longus viuit*, sayth *Musculus Comment. in Matth. 6.* As long liues the short man as the tall man. *Nihil detrimenti habet brevis statura, nec plus aliquid habet longa*: The *short stature* hath no losse, neither hath the *long stature* any aduantage for Heauenly affaires. Be my *stature* what it will; let me
r Rom. 12. 2. be transformed by the r *renning of my mind* I am well; For so shall I proue *what is that good, that acceptable* and *perfect will*
s 1. Thes. 4. 3. *of God*, which is our s *sanctification.* Blessed is that man, whatsoeuer his *stature* be, that shall be so transformed by the *renuing of his mind*, that he may *proue* what is that *good*, that *acceptable* and *perfect will of God*: which is his *sanctification.*

I haue stood long vpon the second part of this verse, the description of the *Amorites*: the time requireth, that I goe on with the third part. It is the explication, or the amplification, of the *ruine of the Amorites.* The words are,

Yet I destroyed his fruit from aboue, and his rootes from beneath.

The

The words are prouerbiall, they are figuratiue, they are metaphoricall. *I deſtroyed his fruit from aboue, and his rootes from beneath.* The meaning is, *exterminavi eum totum, quantus, quantus erat:* I haue wholy caſt him out, I haue vtterly deſtroyed him. t *Druſius.*

The like phraſe we meet with, *Iob* 18.16. Its there ſaid of the wicked man: *His rootes ſhall be dried vp beneath, and aboue ſhall his branch be cut off.* The compariſon ſtands betweene a *wicked man*, and a *dry tree.* A *dry tree* may ſeeme to be firmely *rooted*, and may haue faire and wide ſpreading *bowes*, when its good for nothing, but to be *cut downe* and *caſt into the fire.* So it is with the *wicked man.* All his pompe, all his power, all his excellencie, all his honor, all his glory (which are to him as the *fruit* and the *rootes* are vnto a *tree*) ſhall *more* then ſuffer an *Eclipſe*, they ſhall *vtterly vaniſh.* His *roots* ſhall be dried vp *beneath*, and *aboue* ſhall his *branches* be *cut off.*

I cannot giue you an eaſier or plainer expoſition of the Allegorie, then *Bildad* the *Shuhite* doth in the ſame chapter of the booke of *Iob*, and the verſe following: *His remembrance ſhall periſh from the earth, and he ſhall haue no name in the ſtreet.* He ſhall haue no name *in the ſtreet!* Whats that? Its this: His old friends and acquaintance ſhall not ſo much as ſpeake of him but to vilifie him; as to ſay, He was a *wicked wretch*, an *adulterer*, an *vſurer*, a *thiefe*, a *drunkard*, a *ſlanderer*, a *ſwearer*, a *blaſphemer*, a man, that *neither feared God*, nor *loued his neighbour.* Vpon ſuch a man, the wicked man, *Salomon* hath paſſed his cenſure, *Prov.* 2.22. *He ſhall be cut off from the earth, he ſhall be rooted out of it.* This alſo may ſerue for an expoſition of the Allegorie: *His rootes ſhall be dried vp beneath, and aboue ſhall his branch be cut off.*

The like Allegorie you ſee is in my text: *I deſtroyed his fruit from aboue, and his rootes from beneath.*

Fruit and *rootes*] That is, ſaith *Lyranus*, *patres & filios*, fathers and their ſonnes. *Paulus de palatio* by the *fruit* and the *rootes* vnderſtandeth *viros, mulieres, parvulos*; men,

women, and the litle ones. The litle ones are the *fruit*, men and women are the *roote*. *Albertus Magnus* will haue the *fruit* to be *diuitias, ædificia, culturam*; their riches, their buildings, their husbandry; and the *rootes* to be, *tribus, familias, & successionem filiorum & nepotum*; their tribes, families, kinreds, and the succession of their sonnes and nephewes. *Arias Montanus* takes the *fruit* and the *rootes* to signifie *omnem illius gentis familiam, posteritatem q̃*, all the linage of that nation and their posteritie.

I passe by other like interpretations: these few may giue vs the true meaning of the words we haue in hand. The words are an explication or rather an amplification of the first part of this verse, concerning the destruction of the *Amorites*. There the Lord saith, *I destroyed the Amorite before them*: here he saith, *I destroyed his fruit from aboue, and his roots from beneath*. From hence we know, that it was not any gentle stripe which the *Amorites* receiued, not any light inciſiõ, not any small wound, but that it was their *extermination*, their *contrition*, their *vniuersall ouerthrow*, their *vtter ruine*. *Fruit* and *root*, Prince and subiect, Parents and children, old and yong, they were all destroyed. For thus saith the Lord, *I destroyed their fruit from aboue, and their roote from beneath*.

But when did this great destruction befall the *Amorites*? It befell them in the dayes of *Moses*, when the Lord deliuered ouer into the hands of Israel, [t] *Sihon* King of the *Amorites*, and *Og* the King of *Bashan*. Then did *Israel* smite both those Kings, *Sihon* King of the *Amorites*, and *Og* the King of *Bashan*. Them they smote with the *edge of the sword*, them and all their people; and tooke *their Cities*, all their Cities, and vtterly destroyed the *men*, the *women*, and the *litle ones* of euery Citie: they left none aliue, *They destroyed their fruit from aboue, and their rootes from beneath*. These famous victories, gotten by Israel ouer those two mighty Kings, are described *Num.* 21, and *Deut.* 2. & 3.

t *Deut.* 2. 33.
u *Num.* 21. 34. *Deut.* 3. 3.

Is *Israel* now the conqueror? Is it the sword of *Israel* that smiteth *Sihon* King of the *Amorites*, and *Og* the King

of

of *Baſhan*, *them*, and *their people*, their *men*, *women*, and *little ones*? How then is it, that the Lord in my text takes it to himſelfe, and ſaith, *I deſtroyed the Amorite*, I deſtroyed his *fruit from above, and his rootes from beneath*?

The anſwer is eaſie. *Iſrael* indeed ſmote the *Amorites*; but it was by the power of the Lord, not by any power of their owne. *Moſes* confeſſeth it of *Sihon, King of the Amorites, Deut.* 2. 33. *The Lord our God deliuered him vnto vs, and we ſmote him, and his ſonnes, and all his people.* He confeſſeth it likewiſe of *Og King of Baſhan, Deut.* 3. 3. *The Lord our God deliuered into our hands Og the King of Baſhan, and all his people: and we ſmote him vntill none was left to him remayning.* *Iſrael* could not ſmite till God had deliuered. God firſt deliuered, then *Iſrael* ſmote. *Iſrael* ſmote the *Amorites*, not by any power *of their owne*: they did it by the power *of the Lord*. And what is done by the *power of the Lord*, may well be ſaid to be done *by the Lord*.

In regard hereof it is, that the *Pſalmiſt*, *Pſal.* 135. 10. aſcribeth the victorie, whereof we now ſpeake, immediatly vnto God: *Whatſoeuer the Lord pleaſed, that did he in Heauen and in Earth, in the Seas, and in all deepe places. He ſmote great Nations, and ſlew mighty Kings; Sihon King of the Amorites, and Og King of Baſhan: and all the kingdomes of Canaan. And gaue their land for an heritage, euen an heritage vnto Iſrael his people.*

The like he doth in the next Pſalme: and in the like words, *Pſal.* 136. 17. *O giue thanks vnto the Lord*, To him, *which ſmote great Kings, and ſlew famous Kings: Sihon King of the Amorites, and Og the King of Baſhan, and gaue their land for an heritage, euen for an heritage vnto Iſrael his ſeruant.* In both *Pſalmes* you ſee the deſtruction of the *Amorite* aſcribed to God himſelfe, and his ſole power.

So is it, *Pſal.* 78. 55. but more generally: The *Lord!* He *caſt out the heathen before Iſrael*, he caſt out the *Amorites*, and made the *Tribes of Iſrael to dwell in their Tabernacles.*

But no where ſo plainely is this great worke of caſting

out

out the *Amorites* and other the heathen before *Israel*, attributed vnto God, as *Psal.* 44. There the people of God groning vnder their affliction in the middest of their enemies, doe thus begin their confession, *vers.* 1. *We haue heard with our eares, O God, our fathers haue told vs, what worke thou diddest in their dayes, in the times of old.* What this worke was they expresse *vers.* 2. *Thou diddest driue out the Heathen with thine hand*] Thou with thy hand didst driue out the *Amorites*, and other the Heathen, and in their roomes didst plant our fore-fathers. This was a great worke, and it was Gods worke. That it was Gods worke and his alone, they yet further acknowledge, *vers.* 3. *Our forefathers, they got not the land in possession by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, O God, did stablish them.*

God was all in all in the ouerthrow of the *Amorites*, and the rest of the Heathen. By his strength, by his might, by his power onely were they ouerthrowne. And therefore albeit *Israel* smote with the sword *Sihon* King of the *Amorites*, and *Og* the King of *Basban*, *them* and *their people*, their *men*, their *women*, and their *little ones*, sith they did it onely by the strength, might, and power of the Lord, the Lord in my text doth rightly challenge the whole glory of this ouerthrow vnto himselfe; saying first, *I destroyed the Amorite before them:* and againe, *I destroyed his fruit from aboue, and his roots from beneath.*

From hence we may take a profitable lesson. Its this,

Though God vse meanes for the performance of his counsels, yet the accomplishment and glory of them, belongeth to him alone.

This truth is so euident, that it needs no further proofe. *Israel*, the people of *Israel*, they were the meanes which God vsed for the performance of his counsels vpon the *Amorites*, euen to destroy them, and to roote them out from being a people, but the accomplishment and the glo-

ry of that great worke was the Lords alone. *The people of Israel*, had they had much ado to ouercome their enemies, the *Amorites*, they might happily haue imputed somewhat to their owne force. They might haue said; Shewed we not great power in the battle? Behaued we not our selues like men? Did not we fight valiantly?

But when their enemies were driuen like chaffe with the winde; when they, who earst were stour, and strong; were *tall* as the *Cedars*, and *strong* as the *Okes*; when they should extraordinarily be dismaide; should haue no more heart then a silly sheepe hath; but should be scattered at the first onset; should be so cowardly, as that their enemies might at their pleasure slay them, till they were weary of slaying them; what can be said of it? what can be thought of it? This is all. The Lord, who is Lord of battels, though he vse *meanes for the performance of his counsels*, and for the atchieving of his victories, yet will he haue the *accomplishment* and the *glory* of all to be peculiar vnto himselfe. Thus is my doctrine illustrated.

Though God vse meanes for the performance of his counsels, yet the accomplishment and glory of them belongeth to him alone.

The reason hereof is, because all *power* is Gods: and whatsoeuer *power* man hath to execute or performe what the counsell of the Lord hath appointed, its all deriued from God.

The vse is, to teach vs, to yeeld God the *honor* of all the *victories*, that he giueth vs against our enemies. The honor of *all victories* must be his. When I say, *all victories*, I meane not onely the *victories* of Princes, when they make warre, or winne a battell in the field, but euen our *priuate victories* too: as, when we haue bin assailed by some particular man, and are escaped from his hands; this is a *victorie*, and the *honor of it* must be the Lords.

If

If a neighbour, *an vnkinde neighbour*, hath done vs any wrong, or hath put vs to some trouble, & we are deliuered from it, we must assure our selues, it is God that hath giuen vs the vpper hand, to the end, that we should alwaies haue our mouthes open to giue him thanks for it. This must we doe; but this is not all. We must with the *mouth* giue *thanks* to God for giuing vs the vpper hand against those that haue wrongfully molested and vexed vs; and besides, we must endeuour by our whole life to shew forth, how much we are bound to God for our deliuerance. This is the scope, this is the end of our redemption and saluation, (according to old *Zacharies* prophecie, *Luk.* 1. 74.) that

being deliuered out of the hands of our enemies, we
might serue God without feare, in holinesse
and righteousnes before him all
the dayes of our
life.

Thus far of the 9. verse.

THE

THE XV. LECTVRE.

AMOS 2. 10.

Also I brought you vp from the land of Egypt, *and led you fortie yeares through the wildernesse, to possesse the land of the* Amorite.

IN this tenth verse are recounted two other benefits, which Almighty God was pleased to bestow vpon his people, the people of *Israel*. One was, Their *deliuerance from Ægypt*. The other, Their *protection and preseruation in the wildernes*.

Their *deliuerance from Egypt* is set downe, in the first clause; *Also I brought you vp from the land of Egypt*.

Their protection and preseruation in the wilderneſſe, in the next: *And led you forty yeares through the wilderneſſe*.

The end of both followeth in the end of the verse: *To possesse the land of the Amorite*.

They were *deliuered from Egypt*, and were *for forty yeares protected in the wilderneſſe*, that at length, and in their appointed time, they might *possesse the land of the Amorites*.

We are to begin with their *deliuerance from Egypt*. Its in the first clause of the verse:

Also I brought you vp from the land of Egypt.

This *deliuerance* of theirs out of *Egypt* was before the *Amorites* were destroyed, and yet the destruction of the *Amorites* is specified in the former verse. Why is the order of Gods benefits so inverted? Why is the benefit, that

was

was first collated vpon *Israel*, spoken of in the second place?

Some thinke it was aduisedly and of purpose done, to preoccupate and preuent an obiection, which otherwise *Israel* might haue made. In the former verse, *ver.* 9. it is said, that the *Amorites* were destroyed, *root* and *fruit*, vtterly destroyed before *Israel*. Now that *Israel* should not boast of that ouerthrow, or ascribe it to the prowesse and valour of their ancestors, *their deliuerance out of Egypt* is next set downe, in this 10. verse, to put them in minde of the miserable estate and condition, wherein their forefathers liued in *Egypt*: to this sense: Thinke yee, O yee children of *Israel*, that the *Amorites* were destroyed by the prowesse and valour of your fore-fathers? Thinke it not. Remember *Egypt*. Remember how there they groaned vnder the heauy yoke of oppression, and were not able to helpe themselues, and must of necessitie haue perished, had not the Lord with his stretched-forth arme deliuered them.

Others are of opinion, that this *deliuerance of Israel out of Egypt*, is in the second place, and after the *destruction of the Amorites*, set downe, onely by a custome of the Scripture.

Of this opinion I finde *S. Hierome* to be. His rule is: The Scripture in setting forth the praises of God, doth not alwayes obserue the order of the Historie: but it often comes to passe, *Vt quæ prima facta sunt, extrema dicantur, & quæ nouissima, referantur ad prima*: Things first done are last spoken of, and things last done are first recited. This he will haue vs to learne out of *two Psalmes*, the 78. and 105. in which *signorum potentia, non ordo describitur*, the power of Gods wonderfull workes, and not their order is described: and out of two other *Psalmes*, the 3. and 52. *Vbi, quæ prius facta sunt, narrantur extrema, & quæ extrema, referuntur in principio*: What is first done is last spoken of, and what is last done is first mentioned. The third *Psalme* was composed by *Dauid*, when he fled from *Absalom*,

Absalom, his sonne: the 52. when *Doeg* the *Edomite* came vnto *Saul*, and told him, that *Dauid* was come to the house of *Ahimelech*. That of *Absalom* is registred, 2. *Sam.* 15. 14. This of *Doeg*, 1. *Sam.* 22. 9. The relation of *Doeg* is first chronicled, and long after that, *Dauids* flight from *Absalom*: & yet *Dauids* flight frō *Absalom* is first mentioned in the Booke of the *Psalmes*, and long after that, the relation of *Doeg* vnto *Saul*. The order of the Historie is not obserued.

Nor is it obserued in this our text. The order of the Historie is: first God brought the children of *Israel* out of *Egypt*, *Exod.* 12. 51. He made them to passe through the middest of the *red Sea*, as vpon dry land, *Exod.* 14. 22. And when they had finished their *two and forty iourneyes*, through diuers wildernesses, then gaue he them victorie ouer *Sihon King of the Amorites*, *Num.* 21. 24. The *Amorites* were *last* of all destroyed, and yet are they here *first* mentioned. *Non est obseruatus ordo*, saith *Mercer*; the order of the Historie is not obserued. *Ribera* also notes it. *Matthæus Quadratus* here frames a rule, like to that of S^t. *Hierome*, *Scriptura in recensendis Dei beneficijs curiosè non seruat ordinem*. The *Scripture* in rehearsing Gods benefits doth not curiously keepe the order, but oftentimes it falls out by a *figure*, which the Greekes doe call ὑστερον πρότερον, that what was *first* done, is *last of all* rehearsed; and what was *last* done is *first of all* recited. From hence we may deduce this conclusion:

Though it be our dutie carefully to remember the manifold blessings and benefits, which God in mercy from time to time hath bestowed vpon vs; yet is it not necessarie, that we euer curiously obserue their order, and the time when they were bestowed.

You see the customes of Scripture is our warrant, to speake of that *first*, which was *last* done for vs; and of that *last*, which we *first* receiued. But, *first* or *last*, we must remember all.

Hereto belongeth holy *Dauids* admonition, *Psal.* 103. 2. which he there propoſeth vnder the forme of an exhorta-

tion.

tion. He exhorteth himselfe to blesse the Lord: *Blesse the Lord, ô my soule, and forget not all his benefits.* Forget not *all* his benefits! Nay: *Forget* not any of *his benefits.* So much the Hebrew phrase intendeth. *Blesse the Lord, ô my soule, and forget not* any *of his benefits.* A necessarie admonition. We forget nothing sooner then a *benefit*, whether we receiue it from God or man. But *iniuriarum tenacissima est memoria*; our memorie for iniuries, is very tenacious; its a hold-fast. Let an *iniurie* be done vs, we will not forget it. Yea let one of vs bestow vpon another any *benefit*, be it neuer so litle, the knowledg whereof should not be imparted from the right hand to the left, as our Sauiour Christ speaketh in his Sermon vpon the Mount, *Matth.* 6. 3. how long, how long will we reteine the memorie of it? Our nature! its corrupt. Our disposition! its peruerse. Who seeth not, what neede there is, that we exercise our selues in reteyning the memorie of Gods benefits? Wherefore let euery one of vs stirre vp himselfe to so holy an exercise, as *Dauid* did himselfe: Let vs daily sing vnto our soules: *Blesse the Lord, ô my soule, and forget not all his benefits.* Forget not *All!* Nay; Forget not *any* of his benefits. Remember them all, either first, or last.

Now from the non-obseruance of the order of the Historie in this enumeration of Gods benefits vpon Israel, we are particularly to speake of the benefit mentioned in the second place. It is their deliuerance out of *Egypt.* The words are,

Also I brought you vp from the land of Egypt.

I] *Iehovah.* It is his name, *ver.* 6. & 12. I] *Iehovah*, the onely true, euerlasting and Almighty God; I, a *Trinitie* in *Vnitie*, and the *Vnitie* in *Trinitie*; Father, Sonne, and Holy Ghost; I, who destroyed the *Amorite* before you and for your sakes; *I also brought you vp from the land of Egypt.*

I brought you vp.

It well expresseth the originall, which word for worst is, *ascendere vos feci*, I made you to ascend. *Nomen Egypti ascenditur*

ascenditur Iudeam versus, sayth *Drusius*: from *Egypt* to *Iudea* you must ascend: and it is a tradition of the *Hebrewes*, *Iudea est altior Egypto*: *Iudea* standes higher then *Egypt*. Its affirmed, *Deut.* 10. 22. Its there sayd, that *Iacob* with threescore and ten persons went downe into *Egypt*. *Iacob* with his familie went from *Canaan*, from *Iudea*, and went downe into *Egypt*. *Canaan* therefore and *Iudea* stood higher then *Egypt*. I brought you vp [or, I made you to ascend] from the land of *Egypt*.

From the land of Egypt.

[a] *Egypt* is a most noble region, and famous, much spoken of by writers, sacred and prophane.

a *Magirus in descrip. Egypti pag.* 103. a

Some would haue it to be one of the parts of the world, a diuerse part from *Asia* and *Africa*; and to be betweene them both.

Others supposing the riuer *Nilus*, the great riuer of *Egypt*, to be the fittest bound to part *Asia* from *Africa*, doe make *Egypt* to partake of both, *Asia* and *Africa*. One part of *Egypt* they place in *Asia*, the other in *Africa*.

The Iesuite *Lorinus*, *Comment. in Act. Apost. cap.* 2. 10. makes it a part of *Asia Maior*. He sayth it is a well knowne region of *Asia the greater* neere vnto *Africa*.

But [b] *Ptolomee*, and the greatest part of *Geographers*, and other writers, holding the *gulfe of Arabia*, or the *Red Sea*, to be the fittest bound to sever *Asia* from *Africa*, haue placed *Egypt* in *Africa*. This is the most receiued opinion, and worthiest to be embraced. The land of *Egypt* is in *Africa*, and is by an [c] *Isthmos*, or a narrow streit of ground, ioyned to the Holy land. It was of old a land very fruitfull, as fruitfull, as any almost in the world: though in these dayes it doth not answere to the fertilitie of former times.

b *Lib.* 4. *Geogr. cap.* 5. *Tab.* 3. *Aphrica pag.* 98.

c *Georg. Abbot the description of the world.* I. 4. b.

From the land of Egypt] The *Hebrew* calls it the land of *Mitzraim*. Its so called in my text, and elsewhere generally in the holy Scriptures: and hath its name from *Mitzraim*, one of the sonnes of *Ham*: of whom we read, *Genes.* 10. 6. He first inhabited that part of *Africa*, which was afterward called *Egypt*.

When it first began to be called *Egypt*, its not easily defined. Some say, it was first called *Egypt* in *Moses* his time: when *Rameſſes* surnamed *Egyptus*, sonne of *Belus*, and brother of *Danaus*, was King of the land. *Rameſſes*, otherwise called *Ægyptus*, began his raigne in the 29. yeare from the going of *Israel* out of *Egypt*. Of this opinion is [d] *Funccius* in his *Chronologie*.

d *Ad annum Mundi* 2482.

S. [e] *Auguſtine lib.* 18. *de civ. Dei. cap.* 12. following [f] *Eusebius* in his *Chronicle*, sayth, this happened in *Iosuahs* time, more then eight hundred yeares after the floud.

e *Willet* vpon *Gen.* 10. *p.* 120 *Peret. in Gen. Tom.* 2. *lib* 15. *Diſp.* 1. *p.* 412.

According to the computation of *Manethon* an *Egyptian* Chronographer, cited by *Iosephus* in his [g] first book against *Apion*. It was three hundred ninetie and three yeares after *Moſes* leading *Israel* out of *Egypt*.

f *Ad annum Mundi* 3720.

g *Pag.* 451. b

Whensoeuer it was first called *Egypt*, its not much materiall. Were it first so called in *Moses* his time, or after, in *Iosuahs* time; or yet after 393. yeares from *Israels* going vp from thence, it was many a yeare so called before our Prophet *Amos* wrote this his Prophecie. And yet our Prophet here retaineth the old *Hebrew* name *Mizraim*, *Also I brought you vp* מארץ מצרים *from the land of Mizraim*, it is in our Language, *from the land of Egypt*.

But what benefit was it for *Israel* to be *brought vp from the land of Egypt*? Had they not there a sweete habitation? Were they not planted in the best of the land? in the land of [h] *Rameſſes*, in the land of [i] *Goſhen*?

h *Gen.* 47. 11.

i *Vers.* 6.

It may not be denyed, but that *Egypt* of it selfe was a very goodly, fruitfull, and commodious countrey: yet was it very beneficiall to the *Israelites*, that they were thence deliuered: and that in two respects: one was, because the people of the land were *superſtitious*: the other, because they were *full of cruelties*.

First, the *Egyptians* were a *superſtitious* people. They had as the *Greeks*, and *Romans* had, their Gods *maiorum gentium*, and their Gods *minorum gentium*. Gods of greater authoritie, and Gods of lesse. They had for their Gods many a beast. *Athenagoras* a Christian Philosopher, in his *Apolo-*

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sage or apologie for the Christians to the Emperours *Antoninus* and *Commodus*, witnesseth, that they bestowed diuine honors vpon *Cats*, and *Crocodils*, and *Serpents*, and *Asses*, and *Dogs*.

Arnobius in his first Booke against the *Gentiles*, sayth; they built stately Temples *felibus, scarabais, & buculis*, to Cats, to Beetles, to Heyfers.

Cassiodore in his tripartite historie *lib. 9. cap. 27.* telles of the Image of an *Ape*, which they adored: and *cap. 28.* hee sayth, that a *nest of Rats* was their God.

Many other [k] beasts did they adore. Here their superstition rested not: it proceeded to the plants of the earth, to base plants; to *leekes*, and *onyons*. *Leekes* and *onyons* were to them for Gods.

Porrum & [l] cepe nefas violare--*Iuvenal. Sat. 15.* could note it. O, it was a wicked and detestable act, to doe any hurt to a *leeke* or *onyon*. At such their ridiculous superstition he by and by scoffeth,

O sanctas gentes, quibus hec nascuntur in hortis Numina?

Surely, they are holy Nations, that haue such Gods growing in their gardens. *Mad Egypt.* So the Poet stiles it in the beginning of his *Satyre*. And could it be lesse then mad, when it was besotted and bewitched with such foule and monstrous adoration?

Well might *Minutius Felix* in his *Octauius* call those Gods of the Egyptians, *non numina, sed portenta*. Gods they were not, they were monsters. Well might [m] *Salisberiensis* in his first Booke *de nugis curial. cap. 10.* call *Egypt, Matrem superstitionis*, the mother of superstition. For, as [n] S. *Hierome* in his Comment. vpon *Esay 45.* witnesseth: Neuer was there any Nation so giuen to *Idolatrie*, or worshipped such a number of *monsters*, as *Egypt* did.

This notorious superstition and *Idolatrie* of the *Egyptians*, so much spoken of by *Christian* writers and others, is also in the sacred volumes of *Holy writ* censured and controlled. In *Exod. 12. 12.* the meanacing of the Lord is against them: *Against all the Gods of Egypt I will execute iudgment,*

k *Accipitres Noctuas Hircos, Asinos Hieronymus in Esai 18. Tom. 5. p. 51. a Cironius Hieron. in Ioel. 3. Tom. 6 pag. 67. d.*

l *Hieron. in Esai 46. Tom. 5. pag. 172. a*

m *Gerebard Elmenhorst. com. ad Minutium Felicem. pag. 41.*

n *Tom. 5. pag. 170. c.*

ment, I the Lord. *The gods of Egypt*, that is, the *Images*, and the *Idoles* which the *Egyptians* adored and worshipped. Concerning which [a] S. *Hierome* in an Epistle of his to *Fabiola*, reporteth out of the *Hebrew* writers, that in very same night the Children of *Israel* departed out of *Egypt*, all the Temples of *Egypt* were ouerthrowne, *siue terræ motu, siue iactu fulminum*; either with earth quakes, or thunderbolts. These *Hebrew* writers say further, *eâdem nocte lignea idola putrefacta fuisse, metallica resoluta & fusa, lapidea comminuta*: that in the same night all the *wooden* Images were rotten, all the *mettall* Images were dissolued and moulten, all the *stone* Images were broken. If so it were, it was doubtlesse a great worke, a great iudgement of God vpon those *Egyptian* monsters.

[a] *De quadraginta duabus mansionibus Mans. 2 Tom. 3. pag. 42.*

In *Esay* 19. 1. their confusion is againe foretold. *Behold*, saith the Prophet, *the Lord rideth vpon a swift cloud, and shall come into Egypt, and the Idoles of Egypt shall moue at his presence, and the heart of Egypt shall melt in the midst of it.* Where the *Idoles of Egypt* are the *heart of Egypt*. They are called the *heart of Egypt*; because the *heart* of the *Egyptians* did wholy depend vpon them, for reliefe and succour. *The Lord rideth vpon a swift cloud and shall come into Egypt: and the Idoles of Egypt shall moue at his presence, and the heart of Egypt shall melt in the midst of it.* The *Idols* of *Egypt* shall moue and melt at the presence of the *Lord*.

In *Ierem.* 43. 13. their desolation is likewise denounced. There the *Lord* threatneth to send *Nabuchadnezzar*, the K. of *Babylon*, his seruant into *Egypt*. What shall he doe there? *He shall breake the Images of Bethshemesh, that is in the land of* Egypt, *and the houses of the Gods of the* Egyptians *shall be burnt with fire.*

Thus you see it confirmed not onely by Christian writers, and others, but also, by the sacred volumes of holy Scripture; that the *Egyptians* were a *superstitious* and an *Idolatrous people*.

Superstitious were they, and *Idolatrous*? Happie then wast thou, O *Israell*, that the *Lord brought thee vp from the*

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land of Egypt. Liue in *Egypt* thou couldst not with a good conscience, nor would the *Egyptians* willingly suffer thee to worship God, otherwise then themselues did. To haue worshipped as they did, must needs haue beene a *Hell* vnto thy soule: and to haue done otherwise, must needs haue brought certaine daunger to thine outward estate. Acknowledge it therefore for a great benefit and blessing of God vpon thee, that he *brought thee vp from the land of Egypt.*

God in reckoning vp this fauour of his, his *bringing vp Israel out of the land of Egypt*, teacheth vs, what an intollerable thing it is, to liue among *Idolaters*; and what a speciall fauour it is, to be deliuered from amongst them. And this should stir vs vp to a thankfull recognition of Gods goodnesse towards vs, who hath deliuered the *Church*, wherein we liue, from the *Babylonish* and *Romish Idolatrie*; wherein our auncestors were nusled and trained vp, to worship and adore, not the true and liuing God, but *Angels* and *Saints*, damned soules it may be; *siluer* and *gold*; *stocks* and *stones*; *Images* and *Idoles*; and what not?

From such grosse and palpable *Idolatry* we are by Gods goodnesse deliuered: and now doe (as a long time we haue done) enioy the bright Sunne-shine of the [p] *glorious Gospell* of the blessed God, our Lord and Sauiour *Iesus Christ.* Being now deliuered from the [q] power of darknesse, vnder *Antichrist*, and translated into the light of *Christs Gospell*, Let it be our daily care (for it is our dutie) to walke worthy the light, [h] *as children of light*; *to walke in truth*, *Ep. 3. Ioh. ver. 3. to walke in loue*, Colos. 5. 2. *to walke in newnesse of life*, Rom. 6. 4. *to walke*, not after the flesh, but *after the spirit*, Rom. 8. 1. If we *walke after the flesh*, we shall *mind the things of the flesh*; we shall be *carnally minded*, and our end shall be death; but if we *walke after the spirit*, we shall *mind the things of the spirit*, we shall be *spiritually minded*, and our end shall be *life* and *peace.*

The choise is not difficult. *Life* is better then *death.* If you chuse *life*, you must abandon and forsake the [i] workes

p 1. *Tim.* 1 11.
q *Colos.* 1. 13.
h *Epbes.* 5. 8.
i *Gal.* 5. 19.

of the flesh, which cause *death*. *Adulterie*, *fornication*, *vncleannesse*, *lasciuiousnesse*, [k] *hatred*, *variance*, *emulations*, *wrath*, *strife*, [l] *enuyings*, *murthers*, *drunkennesse*, *reuellings*, *vsurie*, *extortion*, *oppression*, and such like, are *workes of the flesh*, and doe shut you out from *life*. Yet may *life* be yours, if you will be [m] led by the *spirit*. [n] *Loue*, *ioy*, *peace*, *long suffering*, *gentlenesse*, *goodnesse*, *faith*, *meeknesse*, *temperance*, are the *fruit* of the *spirit*. Let these dwell among you, and *life* shall be yours. The *God of life* shall giue it you.

k *Vers.* 20.
l *Vers.* 21.
m *Vers.* 18.
n *Vers.* 22.

Hitherto you haue the first respect, why it was beneficiall & good for the people of *Israel*, that they were brought vp from the land of *Egypt*. It was good for them because the people of the land were *superstitious* and *idolatrous*, and among such there is no good liuing.

The other respect now followeth. It was beneficiall and good for the people of *Israel*, that they were brought vp from the land of *Egypt*; because the people of the land were full of crueltie, and held *Israel* in subiection and seruitude.

Egypt was long a *harbour* to the *Israelites*, but at length it prooued a *Gaole* vnto them. The posteritie of *Iacob* finds too late, what it was for their forefathers, to sell *Iacob*, a slaue into *Egypt*. There arose vp a new *Pharaoh*, a new king ouer *Egypt*: he knew not *Ioseph*. Then, then were the *Israelites* contemned as drudges. [o] *Task masters* must be set ouer them, to afflict them with their *burdens*. Why so? How had they offended? They prospered too fast. For thus sayth *Pharaoh* to his people, *Exod.* 1. 9. *Behold, the people of the children of Israel are more and mightier then we. Come on, let vs deale wisely with them, lest they multiplie, and it come to passe, that when there falleth out any warre, they ioyne also vnto our enemies, and fight against vs.* For this cause, because they prospered too fast, were *task-masters* set ouer them, to afflict them with their burdens.

o. *Exod.* 1. 11.

But, the more they were *afflicted*, the more they *multiplied* and *grew*. This did not a little grieue the *Egyptians*. The *Egyptians* therefore made the children of *Israell* to serue

with rigour, [p] and held them in *bondage* without mercie: [q] and made their liues bitter vnto them in that cruell bondage, in *clay*, and *bricke*, and *all manner of worke in the field*. All their *bondage* wherein they serued them, was full of tyrannie.

p *Verse.* 13.
q *Verse.* 14.

The *crueltie* of the *Egyptians* here stayeth not. The hopes of succession for *Israel* must be preuented. Women, *midwiues* must be suborned to be *murtherers*, to kill euery *manchilde* that should be borne of an *Hebrew woman*. A prodigious *crueltie*, that *a man* should kill *a man* for his *sexes* sake! yet would *Pharaoh* haue done it.

The [r] feare of God taught the *midwiues* to disobey the vniust commaund of *Pharaoh*. They disobeyed it; they well knew it was no excuse for *so foule* a fact, to say, *we were bidden to doe it*. God sayd vnto their hearts, *Thou shalt not kill*. This voice was louder, and more powerfull, then *Pharaohs*.

r *Verse.* 17.

What the *midwiues* would not, that must *Pharaohs* people doe; they must [s] *cast into the riuer* and drowne, *all the sonnes that were* then *borne*. They did it. The *crueltie* which did but smoke before, doth now flame vp: its become so shamelesse, that now it dares proclaime tyrannie. All the *male children* are *cast into the riuer*.

s *Verse.* 22.

Nor could *Pharaohs* furie here be appeased. He will haue the [t] *taske* of the Children of *Israel* to be encreased. They must *make bricke* as before, *as much* as before; yet shall they not haue any *allowance of straw*, as they were wont to haue. While possible *taskes* were imposed, there was some comfort; their diligence might saue their backes from stripes. But, to require *taskes* not possible to be done is tyrannicall, and doth onely picke a quarrell to punish. They could neither make straw nor find it, yet must they haue it. O *crueltie*! O *tyrannie*.

t *Exod.* 5 6. 7 8.

For such *cruelties* and *tyrannie*, practised against the children of *Israel* by the *Egyptians*, *Egypt* it selfe is in holy Scripture, stiled, *The house of seruants*, or *bondage*. *Exod.* 13. 3. 14. *Exod.* 20. 2. *Deut.* 5. 6. And in sundry [u] other places.

u *Deut.* 6. 12. *And* 7. 8. & 8. 14 & 13. 5. 10 *Iosh.* 24. 17. *Iudg.* 6. 8.

It is stiled likewise the *iron furnace*, *Deut.* 4. 20. 1. *Kin.* 8. 51. *Ierem.* 11. 4.

Egypt (you see) was the *house of bondage*, it was the *iron furnace*, wherein the children of *Israel* were [z] *euill intreated*, suffered affliction, and endured much miserie. You will confesse, that therefore it was *beneficiall* and *good* for them that they were *from thence* deliuered. And well may you. For the *Lord* himselfe reckons vp this their deliuerance for a benefit vnto them, and by them to be remembred. From hence issueth this doctrine:

z Act. 7. 19.

Temporall benefits, and bodily fauours are not to be forgotten.

I will not now stand to amplifie or enlarge this doctrine. In the beginning of this exercise, I exhorted you, that you would not forget *any one of Gods benefits* bestowed vpon you. *Temporall benefits*, and *bodily fauours*, haue beene plentifully shewred downe vpon vs by almighty God. It is [y] *He that hath made vs, not we our selues*: it is He that prouideth for vs, not we our selues. S. *Austin* in his 21. *chap.* of his *Soliloquies*, sweetly meditateth hereupon: From *Heauen*, from the *Aire*, from the *Earth*, from the *Sea*, from *light*, from *darknesse*, from *heate*, from *shade*, from *dew*, from *raine*, and *winds*, and *showers*, and *birds*, and *fishes*, and *beasts*, and *trees*, and from the *diuersitie of hearbes*, and *fruit of the earth*, and from *the seruice of all creatures*, which serue for mans vse, Thou, O Lord hast *prouided*, to comfort man withall.

y Psal. 100. 3.

S[t] *Austines Lord* is our *Lord*, the *Lord* of all the world. He hath preserued vs, our *bodies*, and all our limbs, to this very houre: he hath deliuered vs from many dangers, and distresses: He hath so blessed our *going out*, and *comming in*, when we haue trauelled from home, that we haue returned home in good health, and disposition: whatsoeuer good we haue had, we haue had it from the Lord. *Offer* we therefore vnto him, *the sacrifice of praise*.

Hitherto you haue seene the deliuerance of the people of *Israel* out of *Egypt*. It was an exceeding great *benefit* vnto them, that they were *thence deliuered*: First, because the

Egyptians

Egyptians were *Idolaters*, and to *liue among* Idolaters *is a very Hell.* Secondly, because they were *kept vnder* by the *Egyptians* with extremitie of seruitude and bondage. The seruant in the x *Poet* could say,

x *Plautus Captiuis Act.1.Sc.2. vers.10.*

Omnes profectò liberi Inuentiùs
Sumus, quam serui:

Euery man preferreth *freedome* before *slauery.* The *Israelites* could doe no lesse: they could not but account it a great fauour of God towards them, that they were by him freed from the slauerie they endured in *Egypt.* God when he *beginnes* a good worke, will *perfect* it. He brought the children of *Israel* out of *Egypt*: if he had then left them, he had left them a prey and spoyle vnto their enemies. It was against Gods goodnesse so to doe: and therefore he *protected* and *preserued* them in the *wildernes*, which is the next *benefit* in this verse mentioned to haue beene bestowed by the *Lord* vpon his people, the people of *Israell*, in these words,

I led you fortie yeares through the wildernesse.

A wonderfull *benefit.* Wonderfull: whether we consider the *multitude* that were led, or the *place*, through which they were led; or the *time*, wherein they were led. Euery circumstance is wonderfull, and proclaimeth the great power of the *Lord.* The *multitude*, that was led, was very great; the *place*, through which they were led was very barren: and they were *a long time* in leading.

The first circumstance, is of the *multitude*, which were led. The number of this *multitude* is set downe, *Exod.* 12. 37. They were *sixe hundred thousand men on foote, besides children.* A most wonderfull increase from *seauentie soules.* Old *Iacobs* seauentie soules which he brought downe into *Egypt*, in spight of their *bondage* and *blood-shed*, goe forth *sixe hundred thousand men, besides children. Tyrannie* is too weake, where God bids *increase and multiplie.* The Church of God shall *increase*, mauger the malice of man or Deuill. In affliction, in oppression, in tyrannie the good herbe ouergrowes

growes the weeds: the *Church* out-strips the world. Had the *Israelites* liued in ease and delicacie, while they were in *Egypt*, would they haue beene so strong, so numerous? Who can say it? This I am sure of; neuer did any true *Israelite* loose by his affliction.

Six hundred thousand men, besides children, goe vp out of *Egypt*. All *Israelites*. But these were not all. For there went vp also with them, a *mixed multitude*: and *flockes* and *heards*, *euen very much cattell*; as you may read, *Exod.* 12. 38.

This *mixed multitude* what it was, it is not certaine. It is probable, that it consisted of *Egyptians*, and other Nations, soiourning in *Egypt*, who being moued and prepared with those mightie wonders and myracles which they saw in *Egypt*, might thereupon resolue to ioyne themselues to *Israel*, to the people of God. Whatsoeuer they were, this *mingling* of diuers other Nations with the people of God, was a liuely type and euident demonstration of the calling of the *Gentiles*.

Six hundred thousand men on foote, besides children; and a *mixed multitude*, a multitude of sundry sorts of people, *went out from* Egypt *with* Israel, *and flockes, and heards, euen very much cattell*. But which way went they? They went through the *wildernesse*: It is the second circumstance I am now to poynt at.

I led you through the wildernesse.

Through the *wildernesse*! A sandie and an vntracked *wildernesse*! There they might erre: there they might starue for want of food, and other prouision.

But against all such accidents and casualties, they were secured. *God* himselfe [a] *went before them*. How could they but cheerefully follow, when they saw, *God* led them? God led them by [b] *pillars*: by a *pillar* [c] *of cloud*, and by a *pillar of fire*. *Pillars* they were for firmenesse: they were of *Cloud* and *fire*, of *visibilitie* and vse. The greater light obscureth the lesse; therefore in the day time he led them, not by *fire*, but by a *Cloud*. In the night nothing is seene without light; therefore in the night time he led them not by a *cloud*, but by

a Exod. 13. 21.

b Num. 14. 14. Deut. 1. 33. Psal. 78. 14.

c 1. Cor. 10. 1.

by *fire*. The *cloud* defended them from heate by day: the *fire* digested the rawnes of the night. God put himselfe into those formes of gracious respects, which might best fit their then necessities.

But where did God shew himselfe so graciously present vnto his people *Israel* in the *cloud*, and *fire*? or in what *wilderneſſe* was it? It was in the wilderneſſe of *Etham*, which was a great and a sandie desart, lying from the land of *Goshen* in *Egypt*, to the *Red Sea* and beyond it. This is plaine by, *Exod.* 13. 20. where we read, that the Children of *Israel* tooke their iourney from *Succoth*, and encamped in [d] *Etham* in the edge of the *wilderneſſe*. And the *Lord* went afore them by day in a *pillar of cloud*, to lead them the way, and by night in a *pillar of fire* to giue them light, to goe by day and night. He tooke not away the *pillar of cloud* by day, nor the *pillar of fire* by night, from before the people.

[d] *Num.* 33. 6.

From [e] *Etham* they remoued, and encamped before *Pi-hahiroth*, betweene *Migdol* and the *Red Sea*, ouer against *Baal-zephon*: so we read, *Exod.* 14. 2.

[e] *Verſ.* 7.

From hence, from *Pi-hahiroth* they remoued againe and passed through the middest of the [f] *Red Sea*. *Through the Red Sea*, and not *drowned*? It was euen so. The Lord caused the *Sea* to goe backe by a [g] *strong East wind*, a whole night, and made the *Sea* drie land: And the Children of *Israel* went into the middest of the *Sea vpon drie ground*, and the *waters were a wall vnto them, on their right hand, and on their left*. Were the waters a *wall* vnto them? O, the neuer too-much admired protection of the Almightie. That, the *Sea*, the *Red Sea*, which they feared would be their ruine, became their preseruation. I now see, God can easily make the cruellest of his creatures to become our friends, and patrons.

[f] *Exod.* 14. 22.

[g] *Verſ.* 21.

The *Israelites* were safely passed through the *Red Sea*: they passed by [h] *faith*. The *Egyptians* pursued after them [i] *to the middest of the Sea*, and were *drowned*; for they had not *faith*. It was Gods pleasure to get him honor vpon them: [k] vpon *Pharaoh*, vpon all his *hoſt*, vpon his *charrets*, and vp-

[h] *Heb.* 11. 29.

[i] *Exod.* 14. 23.

[k] *Verſ.* 17.

on

on his *horsemen*. The *Sea* was readie to worke his will; shee shut her mouth vpon the *Egyptians*, shee *swallowed them* vp in her waues, and after shee had made sport with them a while, *shee cast them vp* vpon her sands for a spectacle of triumph to their aduersaries.

Let our contemplations be lifted vp to those *walls of waters*, which gaue *Israel* safe passage, and ouerwhelmed the *Egyptians*: we shall see the condition of the *children of God*, and *his enemies* in this world. In this world the *children of God* are beset with *walls of waters* too: on the right hand with the *waters of prosperitie*; on the left hand with the *waters of aduersitie*: and yet, through a true faith they walke through both, they are hurt by neither, they ariue on the other side at their wished-for harbour in safetie: whereas the *enemies of God*, the sonnes of vnbeleife and impietie, are confounded *in middest of the waters*. The *waters of prosperitie* make them forget God, the *waters of aduersitie* make them curse God. Both, the *waters of prosperitie*, and the *waters of aduersitie*, doe ouerwhelme them with confusion.

We are not yet out of the *wildernesse* of *Etham*. For from the *Red Sea*, *Israel* went three dayes iourney in the *wildernesse* of *Etham*, and pitched in *Marah*. The storie is so, *Num.* 33. 8. In the 15. of *Exodus*, *vers.* 22. it seemeth to be called the *wildernesse* of *Shur*. For there you may thus read: *Moses brought Israell from the Red Sea, and they went out into the wildernesse of* Shur, *and they went three dayes iourney in the wildernesse.*

From hence many thinke this *wildernesse of Shur*, to be the same with the *wildernesse of Etham*. Some will haue *Etham* to be the generall name of the whole wildernesse, and *Shur* onely a part of it. Others will haue *Shur* to be the generall name of the whole wildernesse, and *Etham* onely a part of it. But neither can be so. The wildernesse of *Shur*, and the wildernesse of *Etham* are not the same: they are altogether diuerse. The wildernesse of *Etham* was a part of *Egypt*, as hath alreadie beene shewed: the wildernes of *Shur* was not a part of *Egypt*: therefore the wildernes of *Etham*,

and

and the wildernesse of *Shur* were not the same.

That the wildernesse *Shur* was no part of *Egypt*, I gather from the first of *Samuel, Chap.* 15. *vers.* 7. where I read, that *Shur is ouer against Egypt*. Its *ouer against Egypt*; therefore it is no part of *Egypt*. The like collection I make from the 25. of *Genesis, ver.* 18. there I find, that *Shur is before Egypt, as a man goeth to Assyria*. Its before *Egypt*; therefore not in *Egypt*, nor any part of *Egypt*: therefore *Shur* is not *Etham*.

Why then doth *Moses* in the places now alledged, seeme to make *Shur* and *Etham* all one? I answere, if wee rightly vnderstand *Moses*, *Moses* doth not make them all one. The words of *Moses* I thus explicate: *Moses* brought *Israel* from the *Red Sea*, that they might goe forward into the *wildernes of Shur*: but before they came thither, they spent *three daies iourney* in the *wildernesse of Etham*.

We haue almost lost our selues in these two wildernesses, *Etham*, and *Shur*. We must make more hast through the rest. I will not much more then name them. The next wildernesse they came vnto was the wildernesse of [l] *Sin*, *Exod.* 16. 1. After that they pitched in the wilderneſſe of [m] *Sinai*, *Exod.* 19. 1. From *Sinai* they came to the wildernes of *Paran*, *Num.* 10. 12. thence to the wildernesse of [n] *Zin*, which is *Kadesh*, *Num.* 20. 1. and then to the wildernesse of [o] *Moab*, *Num.* 21. 11. Here at *Ieabarim* they finished their 38. iourney. They had *foure more* to make. They soone made them; and last of all they pitched in the plaines of *Moab* by *Iordan* nere *Iericho*, *Num.* 33. 48.

[l] *Num.* 33. 11.
[m] *Vers.* 15.
[n] *Vers.* 36.
[o] *Vers.* 44.

You haue now heard of many *wildernesses*. They are all conteined in the wildernesse mentioned in my text: *I led you through the wildernesse*. The *wildernesse*. Not the wildernesse of *Etham* onely, but the wildernesse of *Shur* too, and the wildernesse of *Sin*, and *all other the wildernesses*, through which the Children of *Israel* trauailed in their way to the land of promise. They were many *wildernesses*; yet my text speaketh as of one,

I led you through the wilderneſſe.

So ſpeaketh the *Pſalmiſt*, in that his remarkeable exhortation, to giue thankes to God for particular mercies. It is *Pſal.* 136. 16. O, giue thankes [p] vnto the *Lord*, vnto the [q] *God of Gods*, vnto the [r] *Lord of Lords*, to him, who *led his people through the wilderneſſe*. So alſo he ſpeaketh, *Pſal.* 78. 52. The *Lord!* He guided his owne people in the *wilderneſſe like a flocke*. In both places, you heare onely the ſound of a *wilderneſſe*: and yet were they *wilderneſſes*, through which the *Lord* led and guided his people *Iſrael*.

p *Pſal.* 136. 1.
q *Verſ.* 2.
r *Verſ.* 3.

Let it be our comfort. God neuer forſakes his people. When he hath led them through one *wilderneſſe*, he will lead them through a *ſecond*, through a *third*, through *all*: He will neuer leaue them, till he ſee them ſafely arriued in the place, where they wiſh to be. No expenſe of time can make him to relent. If we ſhall need his protection for *fortie yeares* together, for *fortie yeares* together we ſhall be ſure of it. *Iſrael* had it. My text avowes it.

I led you fortie yeares through the wilderneſſe.

It is the third circumſtance I noted in Gods protection of his people in the *wilderneſſe*; the circumſtance of *Time*. *Fortie yeares.*

Fortie yeares were the people of *Iſrael* in the wilderneſſe. From *Egypt* to the wilderneſſe of *Sinai*, where their [s] twelfth *manſion* was, they came in *ſeauen and fortie dayes*. There they continued almoſt a yeare. From thence, from the *wilderneſſe* of *Sinai*, by many iourneys they came to mount [t] *Hor*, where was their *foure and thirtieth manſion*, in the wilderneſſe of *Zin* or *Cades*. In comming thither they ſpent *nine and thirtie yeares*. There in mount *Hor*, [u] died *Aaron* their prieſt. He died in the *fortieth* yeare after the Children of *Iſrael* were come out of the land of *Egypt*, in the *firſt day of the fift moneth*. Now had they but few iourneys to make: they had but *eyght* to make; all *eyght* with good ſucceſſe they made

s *Num.* 33. 15. *Exod.* 19. 1.
t *Num.* 20. 22. & 33. 37.
u *Num.* 20. 23. & 33. 38. *Deut.* 32. 50.

made in the remainder of that *fortieth yeare*: and they pitched in the plaines of [x] *Moab* by *Iordan* neere *Iericho*, where was their *two and fortieth*, and their *last mansion*. x *Num.* 33. 48. & 22. 1.

Well might that be their *last mansion*. For now they had gotten the possession of the land of the *Amorite*: which in my text is put for the end, why they were *brought vp out of the land of* Egypt, *and were led fortie yeares through the wilderneſſe*: *I brought you vp out of the land of* Egypt, *and led you fortie yeares through the wilderneſſe*,

To poſſeſſe the land of the Amorite.

HEre was the fulfilling of that promiſe, which was long before made to *Abraham*. The promiſe was firſt made to *Abraham*, when from *Haran* he was come into the land of *Canaan*, *Gen.* 12. 7. *Vnto thy ſeed will I giue this land.* It was renued vnto him after his returne from *Egypt* to the land of *Canaan*, *Gen.* 13. 15. *All the land which thou ſeeſt, to thee will I giue it, and to thy ſeed for euer.* It was once more renued, *Gen.* 15. 18. *Vnto thy* [y] *ſeed haue I giuen this land from the riuer of* Egypt, *vnto the great riuer, the riuer* Euphrates. The [z] *Kenites*, and the *Kenizzites*, and the *Kadmonites*, [a] and the *Hittites*, and the *Perizzites*, and the *Rephaims*, [b] and the *Amorites*, and the *Canaanites*, and the *Girgaſites*, and the *Iebuſites*. Ten ſundry Nations are rehearſed, whoſe countries are promiſed to the ſeed of *Abraham*. Among them are the *Amorites*.

y *Gen* 26. 4. *Deut.* 34. 4.
z *Gen.* 15. 19.
a *Verſ.* 20.
b *Verſ.* 21.

The *Amorites* countrey is by *promiſe* giuen to *Abrahams* ſeed, and *Abrahams* ſeed in the poſteritie of *Iacob* poſſeſſed it; but, ſome *foure hundred and ſeauentie yeares* after the *promiſe*. From the *promiſe* to their going forth out of *Egypt*, were *foure hundred and thirtie yeares*: to which if you will adde, their *fortie yeares* iourney in the wilderneſſe, you haue the full number of *foure hundred and ſeauentie yeares*, the ſpace betweene the *promiſe*, and the performance.

Abraham, he beleeued the *promiſe* ſo many yeares before

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it was to take effect. Great was his faith. He leauing his owne countrey, his kinred, and his fathers house, comes vnto a people who knew him not; (and he knew not them) takes possession for that seed which he *had* not, which in nature he was not *like to haue*; of that land, whereof hee
c *Act.5.7.* should not haue one c foote, wherein his seed should not be setled for almost *fiue hundred yeares* after. O, the power of *fayth!* It preuents *time*: it makes *future* things as *present*. If we be the true sons of *Abraham*, and haue but one graine of his *faith*, we haue alreadie the possession of our land of promise the *celestiall Canaan*: though we soiourne here on earth, as if we sought a countrey, yet haue we it alreadie: we haue it by *fayth*.

The seed of *Abraham*, the children of *Israel*, after their *fortie yeares* trauaile in the *wildernesse*, got possession of the land of the *Amorite*, which long before was promised vnto them. It may teach vs thus much:

In whatsoeuer God promiseth, he approueth himselfe most faithfull, both in his abilitie, and performances. At the verie time prefixed, and not before, he vnchangeably *performeth* what he *promised*.

If so: then when we are in any distresse, and haue not speedie deliuerance according to our desires, we must waite the Lords leasure, and must expect with *patience* till the time come, which is appointed by him for our *ease* and *releise*. We must euer trust our God on his bare word: we must do it with *hope*, besides *hope*, aboue *hope*, against *hope*. For the small matters of this life we must wholy relie vpon him. How shall we hope to trust in him *for greater matters*, for *impossibilities*, if we trust him not for *smaller matters*, for *probabilities*. How can I depend on God for raysing *my bodie* from the graue, and for *sauing my soule* from Hell, if I will distrust him for a *morsell of bread* towards my preseruation.

The *Lord*, who brought *Israel* out of *Egypt*, and led them *fortie yeares* through the *wildernesse*, to possesse the *land of*

the

the Amorite, and all that while nourished and fed them; not with *bread* nor *wine*, nor *strong drinke*, but miraculously with *water out of the hard rocke*, with *Quailes*, with *Manna* from Heauen; and so blessed the very *clothes* and the *shoes* they wore, that neither their *clothes* nor *shoes* all that while were *waxen old*, he is the same *Lord* still: still, as readie to be to his faithfull ones a present helpe in all their troubles.

He hath brought vs out of *Egypt* too. *Attendamus ergo nos, fratres*; so S. *Austin* bespake his Readers, *Tract.* 28. *in Iohan:* and so let me conclude: *Attendamus ergo nos fratres:* Brethren, and the rest dearely beloued, let vs diligently obserue it, and make we it the matter of our daily meditation: *Educti sumus de Ægypto*, we are brought out of *Egypt*. There were we in *bondage* to the *Deuill*, as to a *Pharaoh*; there *Lutea opera in terrenis desideriis agebamus*, dirtie workes in the earthly desires of our flesh were the fruits of our labours. Let it suffice that we haue beene such, that we haue beene seruants, *Luteis operibus peccatorum*, to the dirtie workes of sinne, as to the tyrannie of the *Egyptians*. Now are wee passed through *Baptisme* as through the *Red Sea*, therefore *Red*, because it is consecrated with the *Bloud of Christ*. In this *Sea*, the *Red Sea* of *Baptisme*, the *Egyptians* our enemies, euen *all our sinnes*, are drowned. Now are wee in the wildernesse, *in eremo huius vitæ* (sayth the same Saint *Austine lib.* 50. *Homil.* 20.) we are in the *wildernesse* of this *life*. Here *Christ* is with vs. He protecteth vs, he preserueth vs, he feedeth vs with his *Word* and *Sacraments*. His *word* is a light vnto our steps, to guide vs that we erre not. His *Sacraments* are two: that of *Baptisme* assureth vs, that the *Bloud of Christ*, applied to our *soules*, clenseth vs from all our sinnes: the other, of his *Supper*, is a *signe*, a *seale*, a *pledge* vnto vs, of him, our *Sauiour*, *Christ Iesus*, giuen for vs, and to vs.

Thus passing through the *wildernesse* of this world, wee shall in the prefixed time, the due time appoynted by the Lord, *Patriam promissionis ingredi*; We shall haue the full fruition of the *promised* land, of the supernall *Ierusalem*, of the land of the *liuing*, of the *Kingdome of Heauen*. To which God bring vs all.

THE

THE XVI. LECTVRE.

AMOS 2. 11.

And I raised vp of your sonnes for Prophets, and of your yong men for Nazarites. *Is it not euen thus, O yee children of Israel, saith the Lord?*

THe blessings and benefits which *Amos* in this Chapter remembreth to haue beene bestowed by Almightie *God* vpon his people, the ten tribes of *Israel*, are partly *Corporall*, and partly *Spirituall*. Of their *Corporall* benefits I haue heretofore in your hearing discourſed in my two former Sermons. They were the *destruction of the* Amorites *before them*, and *for their sake*, *vers.* 9. their *deliuerance out of* Egypt, their *protection and preseruation in the wildernesse for fortie yeares*, to the end that they might at length *possesse the land of the* Amorite, *ver.* 10. These were notable *benefits*, though they were but *Corporall*. But the *benefit*, whereof I am now to speake, is *Spirituall*. It is the doctrine of the sincere worship of *God*, and of eternall saluation, together with the free vse and passage thereof: or if you will, it is the ordinary ministery of the *Word*, thus expressed, *vers.* 11.

And I raised vp of your sonnes for Prophets, and of your yong men for Nazarites, &c.

In these words I commend vnto you two generall parts. One is, A *description* of the now mentioned *Spirituall* benefit: *I raised vp of your sonnes for Prophets, and of your yong men for Nazarites.*

The other is, A *testification*, that such a benefit was bestowed, *Is it not euen thus, ô ye children of Israel, saith the Lord?*

In the *description* we may note:

1. *Quis*: Who was the bestower of this benefit, *I*, the *Lord*.
2. *Quomodo*: How it was bestowed; by a raising vp. *I raised vp*.
3. *Quid*: What was bestowed: *Prophets* and *Nazarites*.
4. *Quibus auxilys*; what helpe was vsed; No stranger, no forrainer had here ought to doe: they were their owne *sonnes*, and their owne *young men*, that were employed. *I raised vp of your sonnes, &c.*

The *testification* followeth: you may also call it an *asseueration*. Its set downe in the forme of a *question*: where you may obserue, *who* moues the question, *to whom* it is moued, and *what* the question is. The *Lord* is he, that moues the question; the *children of Israel* are they, *to whom* it is moued: the *question* is, *Is it not euen thus? Is it not euen thus, O ye children of Israel, sayth the Lord?*

Such is the diuision of my text. I might handle each part precisely: but that happily would seeme ouer-curious. I make choise therfore, to applie my selfe, after my old and wonted fashion, to fit an exposition to the words, as here they are conueyed vnto vs, by the ministery of *Amos*: and this with all breuitie and plainnesse.

And I] *I*, the *Lord*. *I*, who destroyed the *Amorite* before you, and for your sake; *I*, who brought you vp from the land of *Egypt*, *I*, who for fortie yeares together led you through the wildernesse, that you might possesse the land of the *Amorites*; *I*, who thus blessed you with *corporall* benedictions, haue not beene wanting to you in *Spirituall*; *I* also *raised vp of your sonnes for Prophets*, and *of your young men for Nazarites*.

I raised vp] וַאָקִים word for word: *feci surgere*, or *feci vt surgerent*, I made to arise, I made *Prophets* to rise out of *your sonnes*. I made them to *rise*; that is, *feci vt existerent*, I made

made them *to be*. In this ſenſe I finde the word vſed, *Deut.* 34. 10. לֹא־קָם *And there aroſe not* a Prophet ſince in *Iſrael* like vnto *Moſes*. There *aroſe not*, that is, there *was not*. There *was not* a Prophet ſince like vnto *Moſes*. So *Mat.* 11. 11. where the *Greeke* is οὐκ ἐγήγερται, the *Vulgar Latin* hath, *Non ſurrexit*. Our now *Engliſh* renders it, There *hath not riſen*. Among them that are borne of women, there *hath not riſen* a greater then *Iohn* the *Baptiſt*. There *hath not riſen*, that is, there *hath not beene*. Among them that are borne of women, there *hath not beene* a greater then *Iohn* the *Baptiſt*. So here; I haue *raiſed vp*, that is, I haue *made to be*. I haue *made* your ſonnes *to be Prophets*.

I haue raiſed vp of your ſonnes] *aliquot è filijs veſtris*, ſayth *Mercer*, ſome of your ſonnes; ſuch your ſonnes as *Ioel* ſpeaketh of, *Chap.* 2. 28. *I will powre out of my Spirit vpon all fleſh, and your ſonnes, and your daughters ſhall prophecie*. Or, *of your ſonnes*] *de hominibus veſtri generis*, ſaith *Peter à Figuera*, of men like your ſelues; *of your brethren*, ſo they are called, *Deut.* 18. 15. The *Lord* thy *God* will *raiſe vp* vnto thee a Prophet from the middeſt of thee, *of thy brethren* like vnto me. *Of your ſonnes*] or *of thy brethren*. The ſignification is one ſayth *Druſius*. *Of your ſonnes*] not ſtrangers, or forrainers, but ſuch as were home-bred, and of your owne lineage, ſayth *Brentius*. *Of your ſonnes*] that is (ſay ſome *Hebrewes*, *R. Dauid*, and *R. Solomo*) *ex parvulis*, of your little ones; ſuch as were *Samuel* and *Ieremie*. *I raiſed vp of your ſonnes*.

For Prophets] Such, as ſhould, not onely preach my will vnto you, and inſtruct you in the way of righteouſnes, but alſo admoniſh you, and fore-tell you, what was to come to paſſe in future times.

Prophets] I read in the old *Teſtament* of two ſorts of *Prophets*. Some were taught in *Schooles* vnder the diſcipline of other *Prophets*; who were heretofore called *Filij Prophetarum*, ſonnes of the *Prophets*. They are ſo called, 2. *King.* 4. 1. & 6. 1. Others had their calling immediately from *God*, and were by him extraordinarily inſpired with gifts from a-

boue, and so were sent forth to the exercise of their holy function. Of both these *Amos chap. 7. 14.* maketh mention. There he saith vnto *Amaziah*: *I was no Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of Sycomore fruit.* This he speaketh of himselfe, as he was before his calling. *I was no Prophet*, immediately called of *God*; nor was *I the sonne of a Prophet*; I was not trained vp or taught in any of the Schooles of the *Prophets*: but I was an *heardman*, and *a gatherer of Sycomore fruit*. He had no other calling, till the *Lord* was pleased to aduance him to the dignitie and office of a *Prophet*: and then was his calling extraordinarie. *Amos* tels, how it was, *vers. 15. The Lord tooke me as I followed the flocke, and the Lord said vnto me, Goe prophecie vnto my people Israel.*

The *Prophets* mentioned in my text, may be of both sorts: such as had their institution in the Schooles of the *Prophets*, and such as were called of *God* immediately and extraordinarily. *God* was the raiser vp of both. Yet especially by *Prophets* here, I vnderstand, such as had their calling of *God* immediate, and extraordinarie. And these were fitted to their holy function sundrie wayes: as, by *dreames*, by *visions*, by *inspiration* of the holy Spirit, by *expresse word*, vttered by some *Angell* representing *God*, and by *God* himselfe, speaking to them face to face.

That they were fitted to their *Propheticall* function by *dreames* and *visions*. We know by, *Num. 12. 6.* where the *Lord* thus speaketh vnto *Aaron*, and to *Miriam*: *Heare now my words. If there be a* Prophet *among you, I the Lord will make my selfe knowne vnto him in a vision, and will speake vnto him in a dreame.* We know it likewise by *Elihues* words vnto *Iob, chap. 33. 14. God speaketh once, yea twice, yet man perceiueth it not. In a dreame, in a vision of the night, when deepe sleepe falleth vpon men, in slumbrings vpon the bed: Then he openeth the eares of men, and sealeth their instruction.* It may also be gathered out of the euen-now cited place of *Ioel, chap. 2. 28. I will powre of my Spirit vpon all flesh, and your sonnes and your daughters shall prophecie, your old men shall*

dreame

dreame dreames, your yong men shall see visions. Dreames and visions, you see, were meanes by which Almightie *God* fitted his *Prophets* to the exercise of their holy function.

They were likewise fitted thereunto, by *the inspiration of the holy Ghost.* S. *Peter* sayth it, *Epist. 2. chap. 1. vers. 21. Holy men of God in old time spake, as they were moued by the holy Ghost.* So were they, by *the expresse word of some* Angell *representing God*; as, *Gen. 19. 13.* There shall you find two *Angels* instructing *Lot* concerning the ouerthrow of *Sodome.* And sometime they were enabled to their holy calling by *God* himselfe, speaking to them *face to face.* So was *Moses.* The *Lord* spake vnto *Moses face to face*, as a man speaketh vnto his friend. *Exod. 33. 11.*

Now whether *Prophets* of old time, were enabled to the exercise of their sacred function by *God* himselfe, speaking vnto them *face to face*, or by the *apparition* of *Angels* representing *God*, or by the *inspiration* of the *holy Spirit*, or by *visions*, or by *dreames*, it was out of doubt a great blessing vnto *Israel*, to haue *Prophets* sent vnto them: and therefore saith the *Lord* vnto them, *I raised vp of your sonnes for Prophets.* It followeth,

And of your yong men for Nazarites.

Of your yong men] It is emphatically spoken. For though *yong men* for the most part are addicted vnto pleasures, yet did *God* raise vp of them, some, that should withdraw themselues from the pleasures of this world, either for a time, or for euer; and these were called *Nazirites*, *Nazirai.* They were called *Nazarei, quasi Separatitij*, saith *Mercer*; as *Separatists*, or men *separated* from *wine*, and vulgar delights, that they might the more freely apply their wits and studies to the law of God and his worship.

Nazarites] *Nazarai:* They are so called by the author of the *Vulgar Latin*, and so almost by all the *Ancient*, and by many *moderne* interpreters, by *Benedictus*, *Castalio*, and *Calvin*, by *Iunius* and *Tremellius* in their *Bible* printed by *Wechell* at *Francford A. C. 1579.* But the same *Iunius* and

Tremellius in their later editions of the *Bible*, do call them *Neziraos*, *Nezirites*, so doth *Vatablus*. *Drusius* calls them *Naziraos*, *Nazirites*, so doth *Pagnine* in נזירים *Nezirites* or *Nazirites*. Well may they be so called for distinctions sake, euen to distinguish them from *Nazarites*.

Christ is called a *Nazarite*, *Matth.* 2. 23. Ναζωραῖος, which is by many translated *Nazareus*, a *Nazarite*. He dwelt in a Citie called *Nazareth*, that it might be fulfilled which was spoken by the Prophets, *He shall be called a Nazarite*. Ναζωραῖος, *a Nazarite*. Our now *English* well translates it a *Nazarene*; for *Iesus*, *Marc.* 1.24. is called Ναζαρηνὸς, a *Nazarene*. *Nazareus* and *Nazarenus*, ech name is deriued from *Nazareth* the Citie, wherein *Iesus* had his habitation.

Wherefore they who interpret that, *Matth.* 2. ὅτι Ναζωραῖος κληθήσεται, *he shall be called a Nazarite*, & do think that *S. Matthew* had respect to the *Nazarites* of the *old Testament*, as to the types of Christ, may well be deceiued. Some, I grant, are of opinion, that *S. Matthew* doth allude to those voluntarie and vowed *Nazarites*, of whom we read, *Num.* 6. and some, that *S. Matthew* hath reference to *Samson*, who was a *Nazarite* by Gods singular ordination. But in these opinions I finde no soliditie: for they haue no ground either in the *name* of *Nazarite*, or in the *matter*.

Not in the *name*. The *name* of *Nazarites* in the *old Testament* is *Nezirim*, by the letter *Zaiyn*, from the root *Nazar*, which signifieth to *separate*: but the *name* in *S. Matthew* according to the *Syriack Paraphrast* is *Notzraia*, by the letter *Tsadi*, from the roote נצר which signifieth to *keepe*. There is therefore no ground in the name, why any should thinke, *S. Matthew* alludeth to the *Nazarites* of the *olde Testament*.

Nor is their any ground in the *matter*. For *Christ* did, what was not lawfull for *Nazarites* to doe. It was not lawfull for *Nazarites* to [a] drinke wine; *Christ* [b] dranke it. It was not lawfull for the *Nazarites* to come neere

a *Num.* 6. 3.
b *Math.* 11. 19.

neere [c] vnto a dead bodie: *Christ* came neere vnto the [d] *dead*, and touched them. It was not lawfull for the *Nazarites* to suffer a [e] *rasour* to come vpon their heads; they were to let the locks of the *haires* of their head grow: but its likely that *Christ* did not weare *long haire*; it may be gathered from 1. *Cor.* 11. 14. and from the common custome of the *Iewes*. There is therefore no ground in the *matter*, why any should thinke, that *S. Matthew* alludeth to the *Nazarites* of the *olde Testament*.

c *Num.* 6. 6.
d *Ioan.* 11. 38.
e *Num.* 6. 5.

The *Nazarites* of the *old Testament*, I told you, were for distinction sake called by *Iunius*, *Tremellius* and *Vatablus*, *Nezirites*, and by *Drusius* and *Pagnine*, *Nazarites*. It is according to the Hebrew points. The Hebrew is נזרים The right of this appellation is approued by the *Septuagint*, *Iudg.* 13. 5. where the *Angell* of the *Lord* tells *Manoahs* wife, that she shall conceiue and beare a *sonne*, on whose head no *rasour* shall come, ὅτι Ναζηραῖον τῷ Θεῷ ἔσται τὸ παιδίον, for the childe shall be called a *Nazarite* vnto *God*. Some in that place for Ναζηραῖον τῷ Θεῷ, do read Ναζὶρ Θεοῦ, a *Nazir* or a *Nazarite* of God; and this reading is approued by [f] *Eusebius*. Likewise *Iudg.* 16. 18. *Samson* tells *Delilah* all his heart, and saith vnto her, *There hath not come a rasour vpon my head*, ὅτι Ναζηραῖός Θεοῦ ἐγώ εἰμι, for I am a *Nazarite* of *God*. In that place for Ναζηραῖος, some read Ναζιραῖος, as *Eusebius* witnesseth in his 7. booke of *Euangelicall Demonstration*, *chap.* 5. A *Nazirite*. Τὸ Ναζὶρ, saith he, is according to the *Septuagint* Ἅγιον, *holy*; according to *Aquila*, Ἀφέσιμα, a *separation*; according to *Symmachus*, Ἄθικτον, *vntouched*: from hence ὁ Ναζιραῖος, a *Nazirite*, signifieth either one that is *holy*, or one that is *seperate*, or one that is *vntouched*, *integrious* and *vnspotted*. Ναζηραῖος, a *Nazarite* is one, that is *holy*, according to the *Septuagint*. Whence they haue a threefold reading of my text: I raised vp of your yong men; εἰς ἁγιασμὸν, for a *sanctification*: or, I raised vp of your yong men, εἰς ἡγιασμένους, for men *sanctified*; or I raised vp of your yong men, εἰς Ναζιραίους, for *Nazirites*.

f *Not. in editionem LXX.*

For

For *Nazarites*] Certainely they were ſo called of *Nazar*, which ſignifieth to *ſeparate*. For they were *ſeparated* from the *vnlgar* ſort of men, by a certaine courſe of life, whereto they were to be tyed by *vow*. The *law* that concerneth them is in the ſixth of *Numbers*. The law hath ſundry branches.

One is, *Whoſoeuer ſhall ſeparate himſelfe to vow the vow of a* Nazirite, *to ſeparate himſelfe vnto the Lord, he ſhall not drinke wine or ſtrong drinke, or any thing that ſhall make him drunken: he ſhall not eat grapes moyſt or dryed, he ſhall not eat any thing that is made of the Vine tree from the kernels to the huske.* This branch you haue *verſ.* 3. & 4.

The ſecond branch of the *Law* is: *Whoſoeuer ſhall ſeparate himſelfe to vow the vow of a* Nazarite, *there ſhall no raſour come vpon his head, the locks of the haire of his head ſhall be ſuffered to grow.* It is in the 5. verſe.

The third branch is: *He ſhall not defile himſelfe with the dead:* that is, He ſhall not come into the houſe where a *dead man* is, neither ſhall he follow a *dead corps* to the graue. This you haue *verſ.* 6, 7, 8.

The fourth branch is: If he that hath *vowed* the *vow* of a *Nazarite*, ſhall very ſuddenly and vnawares come neere vnto a *dead bodie*, he ſhall *renew his Naziriteſhip*; thus: firſt he ſhall *ſhaue his head*: ſecondly, he ſhall *offer vp ſacrifices*. Theſe *ſacrifices* were *two Turtles* or *two yong Pigeons*, and *a Lambe of the firſt yeare*. One of *Turtles* or *Pigeons* was to be offered for a *ſinne-offering*, the other for a *burnt offering*; and the *Lambe* for a *treſpaſſe offering*. This you haue *verſ.* 9, 10, 11, 12.

The fift branch is: When a *Nazarite* ſhall haue fulfilled the vow of his *Naziriteſhip*, foure things are to be performed; three of them by the *Nazirite*, the fourth by the *Prieſt*: Firſt, the *Nazirite* ſhall *offer vp certaine ſacrifices*, *verſ.* 14, 15, 16, 17. Secondly, he ſhall *ſhaue his head*, *verſ.* 18. Thirdly, he ſhall *burne the haire of his head in the fire* which is vnder one of the *ſacrifices*, *verſ.* 18. Fourthly, the *Prieſt* ſhall take certaine parts of the *ſacrifice*, and ſhall

waue

waue them for a waue offering before the Lord, verſ. 19,20. I haue giuen you the *law* of the *Nazarite* in fiue branches. It is the *law*, to the obſeruance whereof the *Nazirites* in my text were obliged. *I raiſed vp of your yong men for Nazirites.*

Nazirites] You now ſee what they are. They were yong men conſecrated to the ſtudie of the word of God, and trained vp therevnto, euen from their childhood, vnder a ſeuere diſcipline, and an auſtere courſe of life, that at length they might be able to goe before the people, as well by *ſoundnes of doctrine*, as by the *example of a good life.*

I raiſed vp of your ſonnes for Prophets, and of your yong men for Nazirites.] *Prophets*, and *Nazirites*. Some haue put this difference betweene them: that the *Prophets* indeed taught the people the law of God, and withall foretold things to come: whereas the *Nazirites* did only teach the law. Be it ſo or otherwiſe; the meaning of my text is this. *God* would haue the miniſterie of his word to be ordinarie, and perpetuall, among the *Iſraelites*, and for that end, he gaue them *Prophets* of their ſonnes, men of riper yeares; and *Nazirites* of their yong men, who were to be trained vp in Scholes among them, there to be fitted for the holy miniſterie. Such is the bleſſing (and it is a very great one) which is here mentioned to haue bin beſtowed by the Lord vpon Iſrael. It is (as I ſaid in the beginning of this exerciſe) it is the doctrine of the ſincere worſhip of God, and of eternall ſaluation, togither with the free vſe and paſſage thereof: or, if you will, it is the ordinarie miniſterie of the word. The doctrine which hence I would commend vnto you, I deliuer in this poſition;

The miniſterie of the word of God freely exerciſed in any nation, is to that nation a bleſſing of an ineſtimable value.

I neede not be long in the proofe of this truth; you already giue your aſſent vnto it. The word of God, its a *Iewell*, then which nothing is more precious, vnto which

any

any thing elſe compared is but droſſe; by which any thing elſe tryed is found lighter then vanitie: its a *trumpet*, whereby we are called from the ſlippery paths of ſinne into the way of Godlineſſe. Its a *lampe* vnto our feete, its a *light* vnto our paths, *Pſal.* 119.105. Its the [g] *foode* of our ſoules; by it our ſoules do liue, *Deut.* 8.3. Its λογος ἀφθαρτος, 1. *Pet.* 1.23. incorruptible *ſeede*. *Seede* committed to the earth, taketh roote, groweth vp, bloſſometh, and beareth fruit. So is it with the word of God. If it be *ſowen* in your hearts, and there take *roote*, it will *grow* vp, *bloſſome*, and *beare fruit* vnto eternall life. In which reſpect *S. Iames*, *chap.* 1. 21. calls it ἔμφυτον λόγον, an *engrafted* word, *engrafted* in your hearts, able to ſaue your ſoules.

g *Matth.* 4.4. *Luk.* 4.4. *Ierem.* 15.16. *Ezech.* 3.3. *Revel.* 10.9. *Ezech.* 2.8. *Wiſd.* 16.26.

Sith the word of God is ſuch, doth it not follow of neceſſitie, that the *miniſterie* of it, freely exerciſed in any Nation, will be to that Nation a bleſſing of an ineſtimable value? Can it be denyed? The Prophet *Eſay*, *chap.* 52.7. with admiration auoucheth it: *How beautifull vpon the mountaines are the* [h] *feete of him, that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſaluation, that ſaith vnto Zion, Thy God reigneth?* *S. Paul* is ſo reſolued vpon the certainty of this truth, that *Rom.* 10.15. he reſumeth the words of the Prophet. *How beautifull are the feete of them, that preach the Goſpell of peace, and bring glad tidings of good things?*

h *Nahum* 1.15.

Conferre we theſe two places, one with the other, that of *Eſay*, with this of *Paul*, and we ſhall behold a heape of bleſſings ſhowring downe vpon them, to whom God ſendeth the miniſters of his *Goſpell*; for they bring with them the word of *ſaluation*, the doctrine of *peace*, the doctrine of *good things*, and the doctrine of the *kingdome*. Such is the *Goſpell* of *Chriſt*.

Firſt, it is the *word* of *ſaluation*. The *Goſpell* of *Chriſt* is called the *word* of *ſaluation*, firſt, becauſe it is *the power of God vnto ſaluation*, as *S. Paul* ſpeaketh *Rom.* 1.16. It is *the power of God vnto ſaluation*, that is, it is the inſtrument of the *power of God*; or it is the *powerfull* inſtrument of *God*, which

which he vseth to bring men *vnto saluation*. And secondly, because it teacheth vs concerning the *author* of our *Saluation*, euen *Christ Iesus*.

An *Angell* of the *Lord* appeared vnto *Ioseph* in a dreame, and saith vnto him: *Ioseph*, the sonne of *Dauid*, feare not to take vnto thee *Mary* thy wife, for that which is conceiued in her, is of the *Holy Ghost*: And she shall bring forth a *sonne*, and thou shalt call his name i *Iesus*: for he shall i *Luk.* 1.31. *saue* his *people* from their *sinnes*, *Matth.* 1.21. He shall *saue* his *people*, that is, he shall be their *Saviour*.

Iesus, he is the *Saviour* of his people, *merito, & efficacia*, by *merit* and by *efficacie*. By *merit*; because he hath by his *death* purchased for his people, *for all the elect*, the *remission* of their sinnes, and the *donation* of the holy Spirit, and *life eternall*. And by *efficacie*; because by the *Holy Spirit*, and by the preaching of the *Gospell*, he worketh in the *elect* true *faith*, by which they doe not onely lay hold on the merit of *Christ* in the promise of the *Gospell*, but also they studie to serue *God* according to his *holy commandements*.

An *Angell* of the *Lord* relating the natiuitie of *Christ* vnto the *Shepheards*, *Luk.* 2.10,11. saith vnto them. *Feare not, For I bring you glad tidings of great ioy, which shall be to all people. For vnto you is borne this day, in the Citie of Dauid, a Saviour, which is Christ the Lord.* Vnto you is borne a *Saviour*: where you haue, what you are to beleeue of the *Natiuitie* of *Christ*. He is *borne* a *Saviour* vnto *you*. Vnto *you*: not onely to those shepheards, to whom this *Angell* of the *Lord* speakes the words; but vnto *you*. Vnto *you*: not only to *Peter* and *Paul* and some other of *Christs* Apostles and Disciples of old; but vnto *you*, vnto *you*: vnto euery one of *you* in particular, and vnto *me*. When I heare the *Angels* words, *Christ is borne a Saviour vnto you*, I apply them vnto my selfe, and say, *Christ is borne a Saviour vnto me*. In this perswasion and confidence I rest, and say with *S. Paul*, *Gal.* 2.20. *I liue, yet not I now, but Christ liueth in me, and that life which I now liue in the flesh, I liue by the faith of the*

Sonne

Sonne of God, who loued me, and gaue himselfe for me. *Christ* is borne a *Sauiour* vnto *me.*

Peter filled with the *Holy Ghost* seales this truth, *Act.* 4. 12. There *is* no *Saluation in any other*, then in the name of *Iesus Christ* of *Nazareth.* There is *no other name vnder Heauen giuen among men, whereby we must be saued*, then the name of *Iesus Christ* of *Nazareth.* Againe *Act.* 15. 11. he professeth it: *We beleeue*, that *through the grace of the Lord Iesus Christ, we shall be saued.* It must be our *beleefe* too, if we will be *saued.* *We*, *we* in particular must *beleeue*, that through the *grace* of the *Lord Iesus*, we shall be *saued.* *We* shall be *saued!* Whats that? It is in *S. Pauls* phrase, we shall be made aliue, 1. *Cor.* 15. 22. *As in Adam all dye, so in Christ shall all be made aliue.*

St *Austine Ep.* 157. which is to *Optatus*, doth thus illustrate it: *Sicut in regno mortis nemo sine Adam, ita in regno vitæ nemo sine Christo:* As in the kingdome of *death* there is no man without *Adam*, so in the kingdome of *life*, there is no man without *Christ:* as by *Adam* all men were made vnrighteous, so by *Christ* are all men made righteous: *sicut per Adam omnes mortales in pœnâ facti sunt filij seculi, ita & per Christum omnes immortales in gratiâ fiunt filij Dei*: As by *Adam*, all men *mortall* in punishment, were made the *sonnes* of this *world*: so by *Christ* all men *immortall* in grace are made the *sonnes* of *God.*

Thus haue I prooued vnto you, that the *Gospell* of *Christ* is the word of *Saluation*, as well because it is the *power of God vnto Saluation*, as also because it teacheth vs of the author of our *Saluation.*

Secondly, it is the *doctrine* of *Peace.* The *Gospell* of *Christ* is called the *doctrine* of *peace*, because the ministers of the *Gospell* do publish and preach *Peace.* This *Peace* which they publish and preach is threefold:

Betweene { *God* and *man.* / *Man* and *man.* / *Man* and *himselfe.*

First,

First, they preach *Peace* betweene *God* and *man*: that *Peace*, which *Christ* hath procured vs by the *blood of his Crosse*, *Coloss.* 1. 20. In which respect he is called *our Peace*, *Ephes.* 2. 14. For in *him* hath *God* reconciled *vs vnto himselfe*, 2. *Cor.* 5. 18.

Secondly, they preach *Peace* betweene *man* and *man*. They exhort you with the Apostle, *Rom.* 12. 18. *If it be possible, as much as lyeth in you, haue peace with all men*, and 2. *Cor.* 13. 11. *Be of one minde, liue in Peace*. Liue in *Peace*, and the *God* of *Peace* shall be with you.

Thirdly, they preach *peace* betweene *man* and *himselfe*: betweene *man* and his *owne conscience*. It is that *Peace*, whereof we read, *Psal.* 119. 165. *Great Peace haue they which loue thy Law, O Lord, and nothing shall offend them*; they shall haue no stumbling blocke laid in their wayes: though outwardly they be assaulted by aduersitie, crosses and troubles, yet within they are quiet: they haue the *Peace* of *conscience*; they are at *Peace* with themselues.

From this threefold *peace* published and preached by the ministers of the *Gospell of Christ*, the *Gospell of Christ* may well be called, *the doctrine of Peace*.

Thirdly, it is the doctrine of *good things*. The *Gospell of Christ* is called the *doctrine of good things*. Of *good things*! The name of *Gospell* in the *Greeke* tongue imports as much. The Greekes call it Εὐαγγέλιον; the word signifieth a *good message*, that is, a happy, and a ioyfull message of *good things*.

What else I pray you is Εὐαγγέλιον, that, which you call the *Gospell*, but a celestiall doctrine, which God first reuealed in Paradice, afterward published by the *Patriarches* and *Prophets*, shadowed out in *sacrifices* and *ceremonies*, and last of all accomplished by his only begotten *Sonne*? *God* who is onely *good*, yea, is *goodnes* it selfe, is the author of the *Gospell*, and therefore the *Gospell* must needs bring with it a message of *good things*. The message it bringeth is this, that mankinde is redeemed by the death of *Christ*, the only begotten *Sonne* of *God*, our *Messias* and *Saviour*, in whom

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is promiſed and preached to all that truly beleeue in *him*, perfect deliuerance from *ſinne*, *death*, and the *euerlaſting curſe*. Could there be any more happy or welcom tidings to mankinde, then this was? Out of doubt the *Goſpell of Chriſt* is the *doctrine of good things*.

Fourthly, it is the *doctrine of the Kingdome*. The *Goſpell of Chriſt* is the *doctrine of the Kingdome*. Its ſo called, *Luk.* 4.43. where *Chriſt* ſaith of himſelfe, *I muſt preach the kingdome of God to other Cities alſo*. So is it, *Mark.* 1.14. there the *Euangeliſt* ſaith of *Chriſt*, that he preached the *kingdom of God* in *Galilee*. This *Kingdome* is twofold; of *Grace*, and of *Glory*: of *Grace* here on earth, and of *glory* hereafter in Heauen. Of *grace* here: here *Chriſt* reigneth in the ſoules of the faithfull by his word and holy Spirit. Of *glory* hereafter, when *Chriſt* ſhall haue deliuered vp the *Kingdome* to *God* the *Father*, as *Saint Paul* ſpeaketh, 1. *Cor.* 15.24.

If ſo it be: if the *Goſpell of Chriſt* be the *word of Saluation*: if it be the *doctrine of Peace*, of *Peace* betweene *God* and *man*, betweene *man* and *man*, betweene *man* and *himſelfe*: if it be the *doctrine of good things*, of our deliuerance from *ſinne*, from *death*, and from the *curſe of the Law*: if it be the *doctrine of the Kingdome*; the *Kingdome* of *grace*, and the *Kingdome* of *glory*. then muſt it be granted, that the *Miniſters* of the *Goſpell* do bring with them bleſſings of an ineſtimable value. And ſuch is my doctrine;

The miniſterie of the word of God freely exerciſed in any nation, is to that nation a bleſſing of an ineſtimable value.

The vſe hereof concerneth the *Miniſters* of the *Goſpell*, and their auditors. Firſt, the *Miniſters* of the *Goſpell*. They may here be put in minde of their dutie, which is willingly and cheerefully to preach the *Goſpell*. This their dutie may be called a *debt*. *S. Paul* calls it ſo, *Rom.* 1.14,15. *I am debtor both to the Grecians and to the Barbarians, both to the wiſe men, and to the vnwiſe. Therefore as much as in me is, I am ready to preach the Goſpell to you alſo that are at Rome. S. Paul*

(you

(you see) acknowledgeth a *debt*, and makes a conscience of discharging it. The obligation or bond whereby he was made a *debter* was his *Apostolicall* calling: his *debt* was, to *preach the Gospell*: the persons to whom he was *indebted*, were *Greekes* and *Barbarians*, the *wise* and the *unwise*. His good conscience to discharge his debt, appeareth in his readinesse to doe it: *I am ready, as much as in me is, to preach the Gospell.*

S. Paul may be vnto vs a patterne of imitation. We also must acknowledge a *debt*, and must make a *conscience* of discharging it. The obligation or bond whereby we are made *debtors* is our *ministeriall* calling. Our *debt* is, to *preach the Gospell*. The persons to whom we are indebted, are *our owne flocke*, our owne people, the people ouer whom the Lord hath made vs ouer seers. Our good *conscience* to discharge our debt will appeare in our readinesse to doe it. I, and euery other *minister* of the *Gospell* must say, as *S. Paul* doth, *I am ready, as much as in me is, to preach the Gospell* to you. So farre forth as God shall permit and make way for discharge, *I am ready to preach the Gospell* to you. Nothing hath hitherto, or shall hereafter with hold me from paying you this *debt*, but onely the impediments which the Lord obiecteth.

Secondly, the vse of my doctrine concerneth *you*, who are the *hearers* of the *word*. You also may here be put in minde of your dutie, which is patiently and attentiuely to *heare* the word preached. Of your readinesse in this behalfe I should not doubt, if you would but remember what an vnvaluable treasure it is, which we bring vnto you. Is it not the *word of Saluation*, the *Saluation* of your soules? Is it not your *peace* inward, and outward, your *peace* with God, your *peace* with man, your *peace* with your owne consciences? Is it not the *doctrine of good things*, your deliuerance from sinne, from death, and from the curse of the Law? Is it not the publication of the *Kingdome of God*, his *kingdome* of *grace*, wherein *you* now may liue, that hereafter *you* may liue in the *Kingdome* of *glory*? Is it not

euen thus? Can it be denyed?

Beloued in the Lord, the Lord who raiſed vp vnto the ten Tribes of Iſrael of their *ſonnes* for *Prophets*, and of their *yong men* for *Nazarites*, he raiſeth vp vnto you of your ſonnes *Miniſters*, *Prophets*, and *Teachers*; and of your *yong men*, ſuch as may be trayned vp and fitted in the Scholes of the *Prophets*, in our *Naioths*, in our *Vniuerſities* for a preſent ſupply, when God ſhall be pleaſed to remoue from you, thoſe which haue laboured among you, and are ouer you in the Lord.

Its an admirable and a gracious diſpenſation from God, to ſpeake vnto man, not in his *owne perſon*, and by the voice of his [k] *thunderings* and *lightnings*, or with the noyſe of a *trumpet*, as he did vpon *Mount Sinai*, when he gaue the *Law* (for then ſhould we runne away, and cry vnto *Moſes*, or ſome other ſeruant of God, *Speake thou with vs, and we will heare: but let not God ſpeake with vs, leſt we dye*) but by *Doctors*, *Paſtors*, and other *Miniſters*, men of our own nature, fleſh of our fleſh, & bones of our bones, men ſubiect to the ſame [l] *paſſions*, whereto *we* are. Admirable and gracious is this diſpenſation.

k Exod. 20. 18, 19.

l Iames 5. 17.

God thus borrowing, and vſing the tongues of men to ſpeake vnto men, doth it *quaſi imperans, non quaſi mendicans*, (as *Bernard* ſpeaketh *Serm.* 5. vpon the *Canticles*) he doth it not *begging*, but *commanding*: and in that he doth it, *indulgentia eſt, non indigentia*; it is not from any want in himſelfe, but it is from his *indulgence* and fauour vnto vs: and in doing it *non efficaciam quærit, ſed congruentiam*, he ſeekes not any ſtrength to his owne words, but congruence and proportion to our infirmities? Its euen ſo. For we were not able to beare the glory of that *Maieſtie*, if it did not in ſome ſort hide and temper it ſelfe vnder theſe earthly inſtruments.

Now therefore when we take the counſels of *God* from the lips of our *ſonnes*, and of our *yong men*, from the lips of our *Brethren*, from the lips of the *Miniſters* of the *word* of *God*, we may ſay of them, as the men of *Liſtra* once ſaid of

Paul and *Barnabas*, but renouncing the idolatry of the ſpeach, *Act.* 14. 11. *God is come downe to vs in the likeneſſe of men. God* is he that ſpeaketh from aboue, that bleſſeth and curſeth, that bindeth and looſeth, that exhorteth and dehorteth by the mouth of his *Miniſters*.

For this reſpect and relations ſake betweene *God* and his *Miniſters*, whom it hath pleaſed him to dignifie and honour in ſome ſort with the repreſentation of his owne perſon vpon earth, they haue euer hereto fore bin holden in very reuerend eſtimation. Such was the eſtimation holden of *S. Paul* by the *Galatians*. *S. Paul* himſelfe confeſſeth it, *Gal.* 4. 14, 15. where he beares them record, that albeit through *infirmitie of the fleſh*, he preached the *Goſpell* vnto them at the firſt, yet they *deſpiſed* him *not*, *nor reiected* him, but *receiued* him as an *Angell* of *God*, euen as *Chriſt Ieſus*: yea, that if it had bin poſſible (Nature and the Law forbidding it) they would haue *plucked out* their owne *eyes*, and *giuen them* to him.

But why ſpeake I of the reuerend regard giuen to *Saint Paul*, or to any other the *Miniſters* of the word of God in the primitiue times of the Church? Looke ye but to the dayes of late, to the dayes of your Fathers; and you will ſee them in very high eſteeme. Then, though your Prieſts, were but *Lignei ſacerdotes*, wooden prieſts, prieſts of *Babylon*, that were your leaders and your guides, you highly honoured them. You beſtowed vpon them your *eareings*, and your *frontlets*, your lands and reuenewes to maintaine them in their *Conents*, and *Cloyſters*. To euery *Fryer* that drew you aſide to confeſſe you, you ſubmitted your ſelues, with *Pater meus es tu*, you are my *Father*, my *ghoſtly Father*. So farre were you from *deſpiſing* or *reiecting* them, that yee *receiued* them as *Angels* of *God*, yea as *Chriſt Ieſus* himſelfe. Such honour had the *Prieſts* in your fore-fathers dayes.

No maruaile, will ſome ſay. For then *Religion* had eaten vp *Policie*, the *Church* had deuoured the *Commonwealth*, *Cloyſters* were richer in treaſure, then *Kings houſes*,

all the wealth & fatnes of the Land was swallowed downe into the bellies of *Frieryes* and *Noneryes*. No maruaile if then *Priests* were held in high esteeme. But now the times are changed, and we with them.

True, I grant: the times are changed indeed. For as a worthy *Prelat* yet liuing (*Lect. 34. in Ionam*) speaketh: Now *Policie* hath eaten vp *Religion*, the *Common-wealth* the *Church*, and *men* rob *God*, as *God* expostulateth, *Malac.* 3. 8. *Men rob God* against all equitie and conscience. But wherein doe they rob him? In *tithes* and *offerings*. His *tithes* and *offerings* are translated to *strangers*: they eat the materiall bread of the *Prophets*, who neuer giue them spirituall foode: and they that serue not at the *Altar*, do liue by it: whereas many a *Minister*, that serueth at the *Altar*, hath not whereon to liue. Hence is the *Ministerie* growne into contempt; and they who should be honoured for their *calling sake*, are for their *wants sake* very basely thought of.

I speake not this to taxe you of this place: you *rob not God*, but do duely pay your *tithes* and *offerings*; the *Church* here hath its right; and euer may it haue to your comfort. But I do it to moue you to lift vp your hearts to the throne of grace, and to blesse the Lord, for as much as when the *tythes* and *offerings* of some of your *neighbour Villages* are made *appropriate*, yours are by Gods goodnes exempted from the *spoyle*, and reserued to their *proper vse*: whereby you may in all ages be prouided, though not of *Prophets* and *Nazirites*, such as God raised vp vnto *Israel*, but of *Pastors* and *Teachers*, such as may be able to breake vnto you the *bread of life*, and to preach vnto you the *Gospell* of *Christ*, which is the *Gospell* of *Saluation*, the *Gospell* of *Peace*, the *Gospell* of *good things*, and the *Gospell* of the *Kingdome of God*.

Hitherto you haue heard, that God bestowed a benefit of inestimable value vpon the ten tribes of *Israel*, in *raising* vp vnto them of their *sonnes* for *Prophets*, and of their *young men* for *Nazirites*.

Now followeth the *Testification* that such a benefit was bestowed;

beſtowed; you may call it an *aſſeueration*. Its propounded by way of queſtion, wherein you may obſerue,

Who moues the *queſtion*.

To whom it is moued, and

What the *queſtion* is.

The Lord is he, that moues the *queſtion*, the *children of Iſrael* are they to whom the queſtion is moued: the *queſtion* is, *Is it not euen thus? Is it not euẽ thus, ô ye children of Iſrael, ſaith the Lord?*

Neither the time, nor your patience will giue way to the ſeuerall handling of theſe particulars: nor is there any neede of enlargment, the words are ſo plaine and without obſcuritie. The *queſtion* is vehement, it vrgeth the *Iſraelites*, it calls their conſciences to witnes.

Is it not euen thus, ô ye children of Iſrael, ſaith the Lord?

Say, O ye *children of Iſrael*, haue I not done ſo and ſo for you? Haue I not beſtowed ſuch and ſuch *beneſits* vpon you? Can any of you denie it? *Vtiq; nemo*, ſaith *Rupertus*: ther's none of you can be ſo impudent as to denie it. *I*, the *Lord*, who deſtroyed the *Amorite* before you and for your ſake; I, who brought you vp out of the land of *Ægypt*, and led you *forty yeares* through the wilderneſſe, to poſſeſſe the land of the *Amorites*; *I*, euen *I*, alſo raiſed vp of your *ſonnes* for *Prophets*, and of your *yong men* for *Nazirites*. *Is it not euen thus, O yee children of Iſrael?* *I*, the *Lord*, aske you the queſtion, *Is it not thus?*

The points of doctrine from hence to be collected are diuers;

1. *God* will haue the *bleſſings* and *beneſits* which he beſtoweth vpon vs, euer to be had *in remembrance*.

2. We muſt acknowledge, that whatſoeuer *good* we haue, we haue it from the Lord.

3. The *bleſſings* which God beſtoweth vpon vs, are nothing inferiour to thoſe he beſtowed vpon the *Iſraelites*.

I make this plaine by a briefe collation of the bleſſings beſtowed by the Lord vpon them and vs.

The *Lord* brought *Iſrael* out of *Ægypt*, the *houſe of bon-*

dage, with a mighty hand, and he ouerthrew *Pharaoh* in the *red sea*: the same *Lord* hath deliuered vs from as great a *bondage*, hath freed vs from the *house* of *Hell*, and hath spoyled that infernall *Pharaoh*, the *Deuill*.

The Lord gaue vnto the Israelites the land of the *Amorites* for their possession, when he had driuen out the *Amorites* from before their face: the same Lord hath giuen vs a *good land* for our possession, and hath from out our *Churches* expulsed the spirituall *Amorite*, *Antichrist*, *Balaam of Rome*.

The Lord raised vp vnto Israel of their *sonnes* for *Prophets*: the same Lord hath raised vp vnto vs of our *sonnes* for *Prophets*; he giues vs orthodoxall and sound *interpreters* of his holy word, and *Pastors*, to declare vnto vs, what his sacred will is.

The Lord raised vp vnto Israel of their *yong men* for *Nazirites*: the same Lord hath giuen vs *Schooles* and *Nurseries* of good literature for the trayning vp of our *yong men*, as *Nazirites*, in knowledge and in piety; yea, he hath giuen vs Ναζωραῖον, one most holy *Nazirite*, euen *Christ Iesus*; in whom he maketh vs all Ναζωραίους, that is, *Nazirites*, that is, *Christians*, sanctifying vs by his *Holy Spirit* in *Baptisme*, wherein we promised to forsake the *Deuill*, and all his workes, and to giue vp our selues wholy to the obedience and seruice of our *Lord* and *Sauiour Iesus Christ*.

Hæc frequenter & seriò cogitemus fratres. Dearely beloued, let vs frequently & seriously thinke of these things. So shall we the more esteeme *Gods benefits* bestowed vpon vs, and shall the lesse abuse them, and shall the longer enioy them. Which *God* of his infinite mercy grant vnto vs through *Iesus Christ* our *Lord*.

THE

THE XVII. LECTVRE.

AMOS 2. 12.

But yee gaue the Nazirites *wine to drinke, and commaunded the* Prophets, *saying*, Prophecie not.

IN this propheticall Sermon written by *Amos* concerning the *Israelites*, I haue heretofore in my eight Lecture vpon this Chapter, obserued foure principall parts;

A *Reprehension.*
An *Enumeration.*
An *Exprobation*, and
A *Commination.*

The first is, a *reproofe* of *Israell* for sinne, *vers.* 6. 7. 8.

The second, a *recitall* of the benefits which God hath bestowed vpon *Israel*, vers. 9. 10. 11.

The third, a *twyting* of *Israel* with their vnthankefulnesse, *vers.* 12.

The fourth, a *threatning* of *punishment* to befall them, from the 13. *verse*, to the end of the Chapter.

Of the two former, the *Reprehension* and the *Enumeration*, you haue at sundry times alreadie heard. Now are we to proceed to the *Exprobation*, conteined in the words at this time read vnto you.

For our easier vnderstanding whereof, we are to cast backe an eye vpon those *benefits* which in the precedent verses are mentioned to haue beene bestowed by the *Lord* vpon his people *Israel*. They were either *Corporall* or *Spiritual*.

rituall *Corporall*, as the *destruction* of the *Amorites* before the *Israelites*, and for their sakes, *vers.* 9. their *deliuerance* out of *Egypt*, their protection and preseruation in the *wilderneſſe* for *fortie yeares* together, that at length they might poſſeſſe the land of the *Amorite*, *vers.* 10. And *Spirituall*, as the doctrine of the ſincere *worſhip* of God, and of eternall ſaluation, together with the free vſe and paſſage thereof, expreſſed, *vers.* 11. by the raiſing vp of their *ſonnes* for *Prophets*; and of their *yong men* for *Nazirites*.

Theſe were very great *beneſits*, and worthy all thankfull acknowledgement. But the people of *Iſrael*, were ſo farre from giuing thankes for them, that they [a] vilely eſteemed them, and too too contemptuouſly reiected them. This appeareth in this 12. *verſe*, which I therefore call an *Exprobration*, an *vpbraiding*, or *twyting* of *Iſrael*, with the foulneſſe of their [b] ingratitude. Two things here are laid vnto their charge: one is, Their *ſoliciting* the *Nazirites* to breake their vow. The other is their *hindering* the *Prophets* in the execution of their function. The firſt in theſe words, *yee gaue* the Nazirites *wine to drinke*. The ſecond in theſe, *yee commaunded the* Prophets, *ſaying* Prophecie not. Of theſe in their order.

a *Ruffinus.*

b *Albertus Magnus.*

The firſt is, their *ſolliciting* the *Nazirites to breake their vow: Ye gaue the* Nazarites *wine to drinke*.

Of the name of *Nazirites*, and of their inſtitution, I ſpake in my laſt exerciſe out of this place. I will not now ſpend time vpon the repetition of that, I then deliuered. It ſhall ſuffice, if I adde but a word or two for the further illuſtration thereof.

The [c] *Nazirites* had their name of *Nazar*, which ſignifieth to *ſeparate*. They were yong men, *ſeparate* from the ordinarie courſe of men, and bound to a certaine peculiar courſe and profeſſion of life. They were *Eccleſiæ ornamenta*, ſayth [d] *Caluin*, *ornaments of the Church*, and God would in them, as in a glaſſe make his honor and glorie in ſome ſort to appeare. They were, *quaſi pretioſæ gemmæ*, to ſhine as rich Iewels among the people of God. They were, *tanquam ſigniferi*,

c *Babington in Num. 6.*

d *Harmon. in 4. lib. Moſes.*

signifers, anteſignani, & duces, as ſtandard-bearers, ring-leaders, and chiefetaines to ſhew the way of diuine worſhip vnto others.

Singular was the honor and dignitie of this order and calling of *Nazirites*. *Ieremie* in his *Lamentations chap.* 4. 7. thus ſets them forth. *Her* Nazirites *were purer then ſnow, they were whiter then milke, they were more ruddie in body then Rubies, they were like poliſhed Saphyres.*

The author of this order and calling is *God*. This appeareth by the verſe next before my text. There the *Lord* hath ſayd, *I haue raiſed vp of your yong men for Nazirites.*

The firſt branch of the *Law*, that concerneth this order and calling is accurately deſcribed, *Num.* 6. 3, 4. *Whoſoeuer ſhall vow the vow of a* Nazirite, *he ſhall abſteine from wine and ſtrong drinke, he ſhall drinke no vineger of wine, or vineger of ſtrong drinke, neither ſhall he drinke any liquor of grapes, nor eate moiſt grapes, nor dried. All the dayes of his* Naziriteſhip *ſhall he eate nothing that is made of the vine tree from the kernels euen to the huske.*

Theſe *Nazirites* for the time of their *Naziriteſhip* were to apply themſelues wholy to the ſtudie of the law of God, and therfore was abſtinence from *wine* and *ſtrong drinke* enioyned them. God would haue them refraine all things that might trouble the *braine*, ſtirre vp *luſt*, and make them vnfitly diſpoſed for ſo holy a *ſtudie*: of which ſort are *wine* and *ſtrong drinke*.

Salomon ſo accounts of them, *Prou.* 20. 1. For there he ſaith, *Wine is a mocker, ſtrong drinke is raging, and whoſoeuer is deceiued thereby is not wiſe.* *Salomons* Mother doth likewiſe ſo account of them, *Prou.* 31. 4. There her counſaile to her ſonne is: *It is not for Kings, O Lemuel,* it is not for Kings to *drinke wine, nor for Princes to drinke ſtrong drinke: leſt they being drunken, forget the Law, and peruert the iudgements of any of the afflicted.* For this cauſe alſo were the *Prieſts* forbidden *wine*, when they were to goe into the tabernacle of the Congregation, and that vpon paine of death. The prohibition is, *Leuit.* 10. 9. There thus ſaith the *Lord* to

Aaron;

Aaron; Doe not drinke wine, nor strong drinke, thou nor thy sonnes with thee, when yee goe into the Tabernacle of the Congregation, lest ye die. It shall be a statute for euer throughout your generations. Hitherto I referre that, *Exech.* 44. 21. *No priest shall drinke wine, when he entereth into the inner court.*

From the places now alledged ariseth this position:

Sobrietie is a vertue fit for all men, but especially for Ministers of the word and Sacraments. Especially for *Ministers.* The reasons are:

First, it is not for *Ministers* to speake foolishly, or to doe any thing vndecently. Yet can they not but offend both in the one and the other, if they suffer themselues to be ouercome with swilling of *wine* or *strong drinke.*

Secondly, it is for *Ministers*, to be vigilant in their vocations; to be diligent in their ministeriall imployments, in reading, in studie, in meditation, to be deuout in their praiers vnto God for themselues & the people, ouer whom God hath made them ouerseers; to handle the word of life reuerently, and to dispense it in due season to euery weary soule. Yet must they needs faile in the performance of these duties, if they giue themselues to the drinking of *wine* and *strong drinke.*

Here may all that serue at the *Altar* be admonished, euermore to be mindfull of their calling, and of the hatred which God hath of excesse in men deuouted to his seruice, aboue all others; as also of the fearefull iudgement, that will in the end without all faile ensue. For if of all it be true, that the *drunkard* shal neuer enter *into the kingdome of God* (which you know to be true, and the holy Spirit hath passed it for a truth, 1. *Cor.* 6. 10.) then must it needs be sealed vp in the conscience of any *Minister*, that a *Minister* through his excesse in *drinking* causing the holy things of God to be despised, shall *neuer, neuer* come within the gates, of that eternall ioy, but in stead thereof shall reape the reward of his sinne in euerlasting torments, both of bodie and soule. But this by the way.

The thing wherewith the *Israelites* in my text stand charged,

charged, is, their giuing the *Nazirites* wine to drinke. The *Israelites* knew full well, that it was the peremptorie mandate and expresse commandement of the *Lord*, that the *Nazirites* should absteine from *wine*, and *strong drinke*: yet did they contrary thereunto giue vnto the *Nazirites* wine to drinke.

Gaue they the *Nazirites* wine to drinke? was this such an offence, that God should take displeasure at it? To what end then serues the precept of giuing *wine* to him, that is readie to perish through the anxietie and bitternesse of his minde, that thereby he may be cheared and comforted? The precept is, *Prou.* 31. 6. *Giue strong drinke vnto him that is readie to perish, and wine vnto those that be of heauie hearts. Let him drinke, and forget his pouertie, and remember his misery no more.* In vaine were this precept, were the drinking of *wine* an offence, whereat *God* should take displeasure. And *S. Paul* doth amisse, 1. *Tim.* 5. 23. to wish him *to drinke no longer water*, but *to vse a little wine for his stomackes sake, and his often infirmities*; if the drinking of *wine* be an offence. If the drinking of *wine* be an offence, why doth the same Apostle tell the *Romans*, *chap.* 14. 17. that *the kingdome of God consisteth not in meate and drinke*, thereby giuing them libertie, not onely to *eate*, but also to *drinke* what they would, euen to drinke wine?

To this I say: It is not of it selfe any offence *to drinke wine*, or to giue others *wine to drinke*, but herein consisteth the offence of the *Israelites*, that they gaue the *Nazirites wine to drinke* contrary to the Law of God, and his holy commandement. *Tolle verbum Domini, et liberum est vinum bibere: adde verbum Domini, & vinum exhibere aut bibere, tam grande est nefas, quàm adulterium aut latrocinium.* So *Brentius*. Let there be no law, no commandement of God against *the drinking of wine*, and you may at your pleasure *drinke wine*: But if Gods law and commaundement be against it, then for a man to *drinke wine* himselfe, or to giue others *wine to drinke*, is as great a sinne, as *adulterie*, or *robbery*.

Adam in Paradise had wine giuen him, that he should

not

not eate of the tree of knowledge of good and euill. The law is expreſſed, *Gen.* 2. 17. *Of the tree of knowledge of good and euill thou ſhalt not eate of it; for in the day that thou eateſt thereof, thou ſhalt ſurely die.* To eate an Apple was of it ſelfe but a ſmall matter; but the *Law of God*, whereby the eating of the Apple was forbidden, was a matter of great weight. The very *eating of the Apple* God did not much care for: it was the obſeruance of his commandement, and the obedience thereunto, that he required.

Saul had a commandement giuen him, that he ſhould goe downe to *Gilgal*, and tarry there ſeauen dayes, till *Samuel* ſhould come, and direct him what to doe. The commandement is expreſſed, 1. *Sam.* 10. 8. *Thou ſhalt goe downe before me to* Gilgal, *and behold, I will come downe vnto thee, to offer burnt offerings, and to ſacrifice ſacrifices of peace offerings: ſeauen dayes ſhalt thou tarrie, till I come to thee, and ſhew thee what thou ſhalt doe.* According to this commandement, *Saul* went to *Gilgal*, and tarried there [e] *ſeauen dayes* according to the ſet time that *Samuel* had appoynted. The ſeauenth day a little before *Samuel* came, *Saul* [f] offered a burnt offering. [g] As ſoone as he had made an end of offering *the burnt offering*, *Samuel* came. *Saul* vnderſtanding thereof went out to meete him, that he might ſalute him. *Samuel* ſeeing what was done, tells *Saul*, that he had done [h] *fooliſhly* in not keeping the commandement of the *Lord* his *God*, which he commaunded him: and withall foretells him of a heauie iudgement to befall him, [i] *Thy kingdome ſhall not continue.* The offering of the *Holocauſte* or *burnt offering* to the *Lord*, was it not of it ſelfe a good worke? Yet becauſe *Saul* offered it out of due time, namely before *Samuel* was come, it was ſinne vnto him, and the loſſe of his *kingdome*. Did the *Lord* care for the preoccupation, or preuention of ſo little time, as if it were a matter of it ſelfe to be regarded? No: it was the *obſeruance* of his commandement, and the obedience thereunto, that he required.

e 1. *Sam.* 13. 8.

f *Verſ.* 9.

g *Verſ.* 10.

h *Verſ.* 13

i *Verſ.* 14.

So for my text I ſay: *The giuing the Nazarites wine to drinke*, was not of it ſelfe a matter that the *Lord* much regarded:

garded: but it was the *obseruance* of his commaundement, and the *obedience* thereunto, that he required. The commandement I euen now repeated vnto you out of *Num.* 6. The summe of it is, The *Nazarite* shall abstaine *from wine and strong drinke*. Contrary to this commandement did the *Israelites* here giue vnto the *Nazarites* wine to drinke: which is the thing, wherewith they are here twyted, to this sense: *Ye gaue the Nazarites wine to drinke*: in so doing you made proofe of your contempt of my Law, and your disobedience thereunto. I looked you should haue beene thankefull vnto mee, for bestowing so great a benefit vpon you, as is the order and calling of the *Nazarites*, for the trayning vp of your yong men in pietie and religion: but you, *vnthankfull you*, haue repaid me with contempt, and disobedience, you haue sollicited the *Nazarites* to breake their vow and contrary to my Law, *yee gaue them wine to drinke*. The doctrine we are to gather from hence, is,

Disobedience against Gods holy lawes and commaundements, is a sinne, carefully to be eschewed by euery child of God.

As by the knowledge of *light* we may know what *darkenesse* is, and by the knowledge of *good* what *euill* is, so by the knowledge of *obedience* towards God, we may know what *disobedience* against him is. Of *obedience* towards God I entreated in my fift Lecture vpon this Chapter. I then handled this conclusion. *Obedience to the commandements of the Lord, is a dutie, which the Lord requireth to be performed by euery child of his.* Whence by the Law of contraries followeth my now-conclusion;

Disobedience against the commandements of the Lord, is a sinne, which the Lord requireth to be eschewed by euery child of his.

For the illustration of this conclusion we are to note in man a twofold *disobedience*; one in the *state* of *corruption*, the other in the *state* of *regeneration*. *Disobedience* in men in the

state

state of corruption, is an euill qualitie inbred in him by nature, whereby he is made of himselfe altogether vnable and vnwilling to liue in subiection vnto God, to heare his voice to obey his will, or to doe what he commandeth. By this disobedience man is not able to doe any thing, but *hate* God, his word, his will, and whatsoeuer is pleasing to him. He euer rebels against God, he euer resisteth the will of God, he euer despiseth the commandements of God, and embraceth with all his might what God forbiddeth.

How great this *disobedience* is, the holy *Scripture* doth euidently demonstrate, when it describeth the nature of man, his thoughts, his counsailes, his affections, his desires, his actions in the *state* of *corruption*, and before his *regeneration*. So it calls vs [k] *rebels*, *Ezech.* 2. 3. *impudent children*, and *stiffe-hearted*, *vers.* 4. *Gods aduersaries and his enemies*, *Esay* 1. 24. *Children of* [l] *diffidence and incredulitie*, *Ephes.* 2. 2. *Children of wrath*, *ver.* 3. *Children of darknesse*, *Ephes.* 5. 8. *Children of the* [m] *Deuill*, 1. *Iohn*, 3. 10. It sayth of vs, *Gen.* 6. 5. that *euery imagination of the thoughts of our hearts is onely euill continually*. It saith of vs, *Iob* 15. 25. that we *stretch out our hands against God, and strengthen our selues against the Almightie*. It saith of vs, *Ephes.* 4 17. that *we walke in the vanitie of our mindes, that hauing our vnderstanding darkned, we are alienated from the life of God, through the ignorance that is in vs, because of the blindnesse of our hearts, that as men past feeling, we haue giuen our selues ouer vnto lasciuiousnesse, to worke all vncleannesse, euen with greedinesse.*

k *Num.* 20. 10.

l *Ephes.* 5. 6. *Colos.* 3. 6.

m 1. *Ioh.* 3. 8. *Ioh.* 8. 49.

Such is the *disobedience* that is in man, while he is in the *state* of *corruption* before he is *regenerate*. There is another kind of *disobedience* in man, when he is in the *state* of *Regeneration*.

This *disobedience* is common to euery child of God, while he liueth in this world, albeit in some it be *greater*, in some *lesse*, as *regeneration* is *perfecter* in some, then in others. This I thus describe: *disobedience* in man in the *state* of *regeneration*, is an euill qualitie inbred in him by nature, whereby he is made vnable to yeeld due subiection vnto God wholy on

euery

euery part, with all his heart, and all his might, or, *so to obey his holy will simply in all things, and alwayes without tergiuersation*, as neuer to decline from the rule of true *obedience*.

By this *disobedience* we are all made guiltie of the wrath of God, of damnation, and of eternall death. The consideration hereof made *Dauid* Psal. 130. 3. to crie out vnto the *Lord: If thou, Lord, shouldest marke iniquities: O Lord, who shall stand?* It drew from him that humble supplication, *Psal.* 143. 2. *O Lord, Enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.* It wrested from him that same confession, *Psal.* 32. 6 namely, that the very godly, haue need to pray for the *remission* of their sinnes. There speaking of the *remission* of sinnes he saith; *For this shall euery one that is godly pray vnto thee.* For *this*, for the *remission of sinnes*, shall euery one that is godly pray vnto thee, O *Lord*. From hence is it, that our blessed *Lord, and Sauiour Iesus Christ* taught his Apostles, the most perfect Christians that euer were, and therefore the most godly, to pray *for remission of their sinnes.*

This disobedience, which as yet resideth in vs, in the best of vs, S. *Paul* elegantly describeth, *Rom.* 7. 14. where thus he speaketh in his owne person as a man regenerate: *we know that the law is spirituall: but I am carnall, sold vnder sin.* n *For that which I doe, I allow not: for what I would, that doe I not; but what I hate, that doe I.* o *If then I doe that which I would not, I consent vnto the law, that it is good.* p *Now then, it is no more I, that doe it, but sinne that dwelleth in me.* q *For I know that in me (that is, in my flesh) dwelleth no good thing. For to will is present with me: but how to performe that which is good, I find not.* r *For the good that I would, I doe not: but the euill that I would not, that I doe, &c.*

n *Rom.* 17. 15.
o *Vers.* 16.
p *Vers.* 17.
q *Vers.* 18.
r *Vers* 19.

I am not ignorant, that the *Pelagians* of old, and diuerse of late, as *Erasmus, Ochinus, Castellio, Faustus Socinus* the *Samosatenian, Iacobus Arminius*, and their adherents doe affirme, that S. *Paul* speaketh these words, not of himselfe, as a man *regenerate*, but doth in them describe a man that

is

is a *prophane, incontinent, sensuall, vnregenerate*, or doth describe the nature of man *after his fall*, what and how much he is able to doe *without the grace of God*.

This their opinion is erroneous. The truth is, that S. *Paul* in the place alledged, speaketh not of any other but of *himselfe*, not as he was in *Phariſaiſme*, vnder the *law*; but as he was now, when he wrote this Epiſtle, in the ſtate of *grace*, a man *regenerate*. This great combate in S. *Paul*, now *regenerate*; betweene the [s] law of *his minde*, and the law of *his members*; betweene the [t] law of *God* and the law of *ſinne*, betweene the [u] *inward* man and the *outward*, betweene the [x] *fleſh* and *ſpirit*, doth clearely ſhew, that the holieſt man liuing hath a tincture of *diſobedience* againſt the *Lord* his *God*. This is the ſecond kind of *diſobedience*, which I noted to be in man, as he is in the *ſtate* of *regeneration*: and ſerueth for the illuſtration of my propounded doctrine, which was,

s *Rom.* 7. 23.
t *Verſ.* 22. 25.
u *Verſ.* 22.
x *Verſ.* 18.

Diſobedience againſt Gods holy lawes and commaundements, is a ſinne, which the Lord requireth to be eſchewed by euery child of his.

Diſobedience, not onely that, which is in euery man that is yet in the *ſtate* of *corruption*, but that other too, which is incident to the truely *regenerate*, is a *ſinne* carefully to be eſchewed by euery child of God. *Euery child of God* ſhould be vnwilling to diſpleaſe God: and what can more diſpleaſe him then *diſobedience*?

Diſobedience! Gods *curſe* is vpon it. The *curſe* is, *Pſal.* 119 21. *Maledicti, qui declinant a mandatis tuis*; curſed are they that doe erre from thy commaundements. *Maledicti, a Deo ſcilicet*, *Curſed* of God are all they, of what eſtate or condition ſoeuer they are, that doe erre, in their life and conuerſation, from his commaundements, which he hath preſcribed as footſteps and paths for men to tread in. *Curſed* are they that *doe erre*, he ſaith not, they that *haue erred*; for they that *haue erred*, may *haue repented*; but *curſed* are they that *doe erre* from thy commaundements.

And here by *erring* we vnderſtand, not, *euery offence* indifferently,

differently, but an vnbridled licence to offend; we vnderstand, not *euery slip*, but a falling away from God. We vnderstand, not *euery disobedience*, of ignorance, or infirmity, but the *disobedience* of pride and presumption. *Maledicti*, *Cursed* are they, that *doe erre* from thy commandements.

The like *Curse* is, *Deut.* 27. 26. *Maledictus, qui non permanet in sermonibus legis huius, nec eos opere perficit.* *Cursed* be he that continueth not in the words of this law to doe them. It is cited by S. *Paul*, *Gal.* 3. 10. *Cursed is euery one, that continueth not in all things, which are written in the Booke of the law to doe them.* In both places the end of the Law is poynted at. It is not θεωρία, but πρᾶξις not so much *contemplation*, as *action*. for the *Law* was giuen, not onely *to be knowne*, but also *to be performed*: and therefore, *Rom.* 2. 13. it is auouched, that *not the hearers of the Law are righteous before God*, but *the doers of the Law shall be iustified*. The couenant of the Law requireth from vs *absolute obedience*. In this *obedience* these things must concurre according to the tenor of the *Law*.

1. It must be performed *by our selues*; for the *law* reueales not the *Mediator*.

2. It must be *inward*, as well as *outward*.

3. It must be *perfect in parts and degrees*.

4. It must be *constant* and *continuall* from the first *moment* of our conception, without the least interruption through the *whole course* of our liues.

The least *thought* dissonant to the *law* inuolues vs in *disobedience*, and layes vs open to the *Curse*. *Maledictus, Cursed be he, that continueth not in all things which are written in the booke of the Law, to doe them.*

Va vobis is no better then a *Curse*, and that shall you find denounced to the *disobedient*, *Eccles.* 41. 8. *Va vobis impij Viri qui dereliquistis legem Altissimi; scilicet per inobedientiam*, sayth *Antoninus Sum. part.* 2. *Tit.* 4. *cap.* 2. *Woe* be vnto you, vngodly men, which haue forsaken the law of the most high God, through your *disobedience*: *Va vobis*, woe be vnto you. And why so? The reason is added: For *if*

you increase, it shall be to your destruction: And *if you be borne you shall be borne to a curse*: and *if you die, a curse shall be your portion, Ve vobis, woe* be vnto you, ye vngodly men, which haue forsaken the *law* of the *most high God*, through your *disobedience*.

Is *disobedience* thus cursed? Then must it be punished. For as *Dicere Dei* is *facere*, so *Maledicere Dei* is *malum pœnæ facere*. If *God* saith a thing, he *doth* it: and if he *curseth* he *punisheth*. He *curseth disobedience*, and therefore he *punisheth disobedience*.

He punisheth it, sayth *Antoninus*, three manner of wayes.

First, *per afflictionem corporis*, by afflicting man in his bodie.

Secondly, *per impugnationem orbis*, by setting the whole world against man. and

Thirdly, *per privationem numinis*, by depriuing him of the vision of God.

First, *God* punisheth *disobedience*, by laying *affliction* vpon man in his bodie. For the *disobedience* of *Adam*, he sayth vnto *Adam*, *Gen.* 3. 17. *Maledicta terra in opere tuo. Cursed* be the earth for thy *worke*, for the *worke* of thy *transgression*, for thy *sinne*, for thy sake. *Cursed* be the earth of thy *bodie*, for thy *bodie* is but earth: *cursed* shall it be, and many waies *afflicted*. *Thornes and Thistles*, diuerse passions and infirmities, shall it *bring forth vnto thee*. All the *euils* of *punishment*, whereto these weake bodies of ours are subiect, *hunger*, and *thirst*, and *heate* and *cold*, and *trauaile*, and *trouble*, and *misery*, and *calamitie*, and *weakenesse*, and *diseases*, yea, and *death* too: together with that neuer-ceasing *rebellion of the flesh against the Spirit*, called in *Scripture*, the *Concupiscence of the flesh*, which cleaueth fast vnto vs all our life long, and is the fountaine and root of all our euill deeds, all these are vpon vs for *disobedience*.

Secondly, *God* punisheth *disobedience* by setting the whole world against man. For as it is *Wisd.* 5. 21. *Pugnabit cum illo orbis terrarum contra insensatos*. The *world* shall fight with him against the *vnwise*; the *world* shall take part with *God* against

againſt the *diſobeaient*. The *world*, that is, all the *creatures in the world* whereof we read, *verſ.* 18. *Armabit creaturam ad vltionem inimicorum*; The *Lord*, he ſhall take to him his iealouſie for compleat *Armour*, and make the [y] *creature* his *weapon*, for the reuenge of his enemies. Where by the *creature*, I vnderſtand [z] *vniuerſitatem creaturarum*, the vniuerſitie of *Creatures*, all the *Creatures* in the world; *orbem terrarum*, euen the whole world of *Creatures*. God ſhall make the *creature* his weapon for the reuenge of his enemies, and the world ſhall fight with him againſt the vnwiſe.

y *Wiſd.* 5. 17.

z *Lorinus.*

The *thunderbolt* is his weapon againſt the diſobedient, *verſ.* 21. *Then ſhall the right-ayming thunder-bolts goe abroad; and from the clouds, as from a well drawne bow, ſhall they flie to the marke.* They ſhall flie *to the marke, as from a bow*: therefore are they called the Lords *arrowes*, *Pſal.* 18. 14. *The Lord thundred in the Heauens, and the higheſt gaue his voyce: he ſent out his arrowes, and ſhe ſhot out lightnings; ſo did ſhee ſcatter and diſcomfit the wicked.* The like ſentence you haue, *Iob* 27. 2. where the *thunder* is called, *the noyſe of this voyce of the Lord, and the ſound that goeth out of his mouth,* [a] *the voyce of his excellencie, the voyce wherwith he thundreth* [b] *marueilouſly.* This his *voyce*, the *thunder*, he [c] *directeth vnder the whole Heauen*, and his *lightning* vnto *the ends of the earth.* The *thunder*, the *Creature* of the *Lord*, is the Lords weapon wherewith ſometimes he reuengeth the wicked and *diſobedient*.

a *Iob* 37. 4.

b *Verſ.* 5.

c *Verſ.* 3.

So is the *Haile*: ſo is the *water*; ſo is the *wind*. Theſe alſo fight with the Lord, againſt the *diſobedient*. Their fight is deſcribed, *Wiſd* 5. 22. *Haile-ſtones full of wrath ſhall be caſt as out of a ſtone-bow againſt the wicked, and the water of the ſea, ſhall rage againſt them, and the flouds ſhall cruelly drowne them. Yea, a mightie wind ſhall ſtand vp againſt them, & like a ſtorme ſhall blow them away.*

Haile! It was one of the great plagues of *Egypt*, *Exod.* 9. 23. *Haile* with *Thunder*, and *fire mingled with haile, a very grieuous haile was vpon the land of Egypt: it ſmote all that was in the field,* [d] *both man and beaſt*: it ſmote *euery herbe of the*

d *Exod.* 9. 25.

field, and brake *euery tree thereof.* With *Haile stones* the *Lord* fought for *Iosuah*, when he went vp to the rescue of *Gibeon* against the *fiue Kings* of the *Amorites*, *Iosh.* 10. 11. The enemies were discomfited, and a great slaughter was made of them: yet more died with [e] *haile stones*, then were slaine with the *sword*.

[e] *Ecclus* 46.6.

The *Lord* hath a treasurie of *Haile*, for the time of his *battailes*. You may read of it in the Booke of *Iob*, *chap.* 38. 22. There the *Lord* thus questioneth with *Iob*: *Hast thou seene the treasures of the haile, which I haue reserued against the time of trouble, against the day of battaile and warre?* I could yet farther tell you out of the *Reuelation* of S. *Iohn*, *chap.* 16. 21. of a *Haile*, a *great Haile*, that *fell from out of Heauen vpon men*, euery stone thereof was *about the weight of a Talent*, *and men blasphemed God because of the plague of the Haile*: for, *the plague thereof was exceeding great*. But I haue said enough to proue, that the *Haile*, the creature of the Lord, is the Lords weapon, wherewith sometimes, he reuengeth the wicked and *disobedient*.

From the *Haile* come we to the *Water*. Of the fifteene *signes*, that shall be before the last Iudgement, and are by [f] *Bonauenture*, *Holkot*, & *Richardus de Mediâ Villâ*, and [h] others cited out of S. *Hierome* (though *Eusebius Emissenus* in his *Sermon* vpon the second *Dominical* of *Aduent* citeth them out of the *Annales* of the *Iewes*) the first is, that the *Sea* shall swell *fifteene Cubites high* aboue the tops of mountaines, and shall not *runne backe*, but there *consist* like vnto *walles*. For the truth whereof I can say nothing. But thus much *Christ* telleth vs, *Luk.* 21. 25. that before that *great day*, the *Sea* and *waues shall roare*. *Granatensis* in his exercises thus meditateth vpon the words: Most of all other elements, the *Sea* shall at that time shew *greatest rage* and *fury*, and the *waues* thereof shall be so high and so furious, that many shall thinke, they will *vtterly ouerwhelme* the whole earth. Such as dwell by the *Sea-side* shall be in great dread and terror for the incredible and vnusuall *swelling* and *elevation* of the *waters*: and such as dwell farther off shall bee wonder-

[f] *In* 4. *Sent. Dist.* 48. *Dub.* 3.
[g] *In eundem Dist. qu.* 3.
[h] *Lorinus com. in Sap.* 5. 23.

wonderfully affrayd, and euen astonished at the horrible *roaring* and *noyse* of the *waues*, which shall be so extreamely *outragious*, that they shall be heard for *many a myle* off.

But what speake I now of *waters*, that shall be hereafter? There was a *flood* of *waters* in the dayes of *Noah*, that preuailed vpon the earth for an *hundred and fiftie dayes* together; you all know it, *Gen.* 7. 24. The *Waters* then preuailed against *man* for the *sinne of man*, the fruit of his *disobedience*.

And they shall againe preuaile, if *Gods pleasure* be such; and the *disobedience* of man shall so require. For the *Almightie*, he, who shut vp the *Sea* with *dores*, when it *brake forth* as a child *issueth forth of his mothers wombe*, as *Iob* speaketh, *chap.* 38. 8. and made the *clouds* to be a *couering* for it, and *swadled* it with a *band* of *thicke darkenesse*; and *established* his *decree* vpon it, and set *barres* and *dores* vnto it; and said: *Hitherto shalt thou come, but no further, and here shall thy proud waues be stayed*, he, the *Almightie*, can easily *vnbarre* those *dores*, and let the *waters* loose to fight his *battells*. Hereof we haue had a late woefull and lamentable experience. [i] The woefull newes and report of *floods* in this Countrey of ours *nine yeares* since, may hereof be your remembrancers. It shall euer stand for good, that the *water*, the *creature* of the *Lord*, is the Lords weapon, wherewith sometimes he reuengeth the wicked and *disobedient*.

i See my twentith Lecture vpon *Amos* 8. 14. pag. 242.

The *wind* is next. The *wind*! The *Lord bloweth it out of his mouth*, *Iob* 37. 10. it is called *the breath of his mouth*, *Iob* 15. 30. he bringeth them *out of his* [k] *treasuries*, *Psal.* 135. 7. He *flyeth vpon the wings* thereof, *Psal.* 18. 10. and *walketh vpon the wings* thereof, *Psal.* 104. 3. He *weigheth* the windes *Iob* 28. 25. He [l] *rebuketh* the winds, *Matth.* 8. 26. he *commandeth* the winds, and they *obey* him, *Luk.* 8. 25.

k *Ierem.* 10. 13.

l *Mark.* 4. 39. *Luk.* 8. 24.

Memorable was the victorie of the Emperour *Theodosius*, against the traytor, and rebell *Eugenius*. *Eugenius* was like to haue had the vpper hand. It pleased the *Almightie* vpon the prayers which the *Emperour* made vnto him for ayde and assistance, to worke a strange Act. He sent a *Wind* to

to take part with the *Emperour*. It was a *most vnusuall* and *mighty Winde*. It blew with such *force* and *violence*, that it *brake the arrey* of *Eugenius* his souldiers, did *beate back* their arrowes, their darts, and their iauelings, vpon themselues; did *strike* their targets out of their hands; did *bring vpon them* incredible abundance of dust and filth; and did *driue* the arrowes of the *Emperours* side, with such *forcible flight* against them, that they soone gaue the field for lost. The storie is *Ecclesiasticall*, written by *Socrates lib. 5. cap. 24.* by *Theodorite lib. 5. cap. 24.* by *Sozomene lib. 7. cap. 24.* by *Nicephorus lib. 12. cap. 39.* and recounted by *Cassiodore* in his *Tripartite lib. 9. cap. 45.* and by *Claudian* the Poet in his *Panegyricke* to *Honorius*. I could here tell you how the windes fought for vs against that great *Armada* and inuincible Nauie, that was prouided for our ouerthrow: but I may not now stand vpon amplifications. Its out of doubt: the *wind*, the *creature* of the *Lord*, is the Lords weapon, wherewith sometimes he reuengeth the wicked and *disobedient*.

Euery other *creature* of the *Lord*, hath his place, to fight the Lords battels against the *disobedient*. To auenge Gods quarrell against the *disobedient*, the *Heauen*, that is ouer our heads, shall become *braſſe*, and the *earth* that is vnder vs, *yron*, *Deut. 28. 23.* *Heauen* and *earth* shall fight for him. m *Wild beasts*, euill *beasts*, all the *beasts* of the field shall *fight* for him, *Esay. 56. 9.* Euery *feathered fowle* shall fight for him, *Ezech. 39. 17.* The filthiest of creatures *et cetera vermes, & pulices, & muscæ, & araneæ*, saith n *Aquinas*, *worms*, and *fleas*, and *flyes*, and *spiders*, shall all *fight* for him. So true is that which in the second place I affirmed:

m *Levit. 26 22.* *Ezech. 5. 17.*

n *Summa Theol. part. 2. Tit. 4. cap. 2 §. 1.*

God punisheth disobedience per impugnationem orbis, by setting the whole world against vs.

Thirdly, *God* punisheth *disobedience per priuationem Numinis*, by depriuing vs of the *wisedome of God*. This appeareth by the seuerities of that sentence which the *Iudge* of all flesh, the *Iudge* of quicke and dead, shall at the last day pronounce against the Reprobate for their *disobedience to God*

holy Lawes and Commaundements. The sentence is expressed, *Mat.* 25. 41. *Depart from me ye cursed, into everlasting fire, prepared for the Deuill and his Angels.*

Depart from me] There is *premium naturale*, a separation from the face of God, an exclusion from the beatificall and blessed vision of God.

Depart from me ye cursed] Cursed are yee, and therefore depart. *Cursed*, because yee haue not obeyed the Law of the Lord: *Cursed*, because yee haue contemptuously reiected the holy *Gospell*: *Cursed*, because ye haue trodden vnder foote the sweete grace of God freely offered vnto you: *Cursed*, because yee haue beene so farre from relieuing the weake and poore members of *Christ*, as that yee haue rather oppressed and crushed them with wrong & violence. *Cursed* are yee and therefore *depart*.

Depart from me yee Cursed, into everlasting fire] Behold, the *torment*, where into the *disobedient* shall be cast, and the *infinitie* of it. Its *fire*, and *fire everlasting*. But why *fire*? Are there not other kinds of *punishments* in *Hell*. Yes, there are. *Dionysius* the *Carthusian* in his third *Nouissimum art.* 6. reckoneth vp *eleuen* kinds: the *Centuriators* in their first *Centuriæ lib.* 1. *cap.* 4. *nine* kinds. *Durandus de S. Porciano in* 4. *Sent. Diss.* 50. *qu.* 1. diuerse kinds. Why then doth the *Iudge* in pronouncing the sentence of the damned speake onely of *fire*? *Caietane* saith it is, *propter supplicij vehementiam*; for the vehemencie of the punishment: because, of all the punishments in *Hell* that shall torment the bodie, the *fire* is the sharpest. So saith [o] *Abulensis*, *In afflictiuis, nihil est nobis tam terribile, quam ignis*; of things that may afflict our bodies, there is nothing so terrible vnto vs, as *fire*. So *Durandus* in the place now cited, §. 9. Of all the punishments in *Hell*, wherewith the bodie shall be tormented, the punishment of *fire* is the greatest; *quia, quod est magis actiuum, est magis afflictiuum*; the more *actiue* any thing is, the more it *tormenteth*: but the *fire* is *maximè actiuum*, and therefore *maximè afflictiuum*; the *fire* is the *most actiue*, and therefore

[o] *In Mat.* 25. *qu.* 403.

it most of all *tormenteth*. For this cause, when other punishments are in *Scripture* passed ouer with silence, the sole punishment of *fire* is expressed, because in it, as in the greatest of all, all other punishments are vnderstood.

Depart from me yee cursed into euerlasting fire, prepared for the Deuill and his Angels] *Prepared* of God the Father by his eternall decree of absolute reprobation. *Prepared for the Deuill and his Angels*] God from euerlasting *determined* concerning such *Angels*, as should fall, *not to confirme them in* good, but to turne them out of *heauen*, and to exclude them from eternall beatitude, together with their head & prince, the *Deuill*. *The Deuill and his Angels*] *Horrenda societas!* Such shall be the companions of the *cursed* and damned after this life ended.

I must draw towards an end. Dearely beloued, you haue hitherto heard concerning *Disobedience*, that it is a *foule sin*; that God *curseth* it, and doth *punish* it: that he *punisheth* it, first *per afflictionem corporis*, by laying affliction vpon man in his bodie: secondly, *per impugnationem orbis*, by setting the whole world against him, and thirdly, *per priuationem numinis*, by depriuing him of the beatificall and blessed *vision* of *God*: which of all the punishments of *Hell* is farre the greatest, farre greater then the punishment of *fire*.

What now remaineth for vs, but that we labour to eschew and to flie from so damnable a *sinne*? and to embrace the contrary vertue, *due obedience to the holy will of God*? Let not the pleasures of *sinne*, the lusts of the *flesh*, the riches, the snares, the cares of this *world*, nor any transitorie delight that may tickle man *for an houre*, but will wound him *for euer*, let not all these, nor any one of these, inuolue vs in the gulfe of *disobedience* against the holy *Gospell* of *Christ*, and the eternall *will* of *God*.

But thinke wee, oh *thinke we euer*, that there is a *Heauen*, a *God*, a *Iesus*, a *Kingdome of glorie*, a *societie* of *Angels*, a *communion* of *Saints*, ioy, peace, and happinesse, and an *eternitie* of all these: and striue we with all humilitie and

obedience to the attainement of these; so shall *God* in this world shower downe vpon vs his blessings in abundance; and after this life ended, he shall transplant vs to his Heauenly Paradise. There shall this corruptible put on incorruption, and our mortalitie shall bee swallowed vp of life.

THE

The XVIII. Lecture.

AMOS 2. 12.

But yee gaue the Nazirites wine to drinke; and commanded the Prophets, saying, Prophesie not.

THat these words are an exprobation, an vpbraiding or twiting of *Israel* with the foulenesse of their ingratitude, I signified in my last exercise out of this place. I then obserued in the words a double ouersight in the *Israelites*: the first was, that *they solicited the Nazirites to breake their vow*; the second, that *they hindred the Prophets in the execution of their holy function.* The first in these words, *Yee gaue the Nazirites wine to drinke*: The second in these, *Yee commanded the Prophets, saying, Prophesie not.* Of the first then. Now of the second.

My method shall be first, to take a view of the words: then, to examine the matter conteined in them. The words are,

Yee commanded the Prophets, saying, Prophesie not.

Yee commanded צִוִּיתֶם It is in *Pihel*, from the roote צוה and it signifieth, to *giue in charge*, to *will*, to *command*. If it be ioyned in construction with עַל it properly signifieth to *forbid*, as vpon this place the learned *Parisian* Professor of the *Hebrew* tongue *Mercer*, hath obserued. So shall the words sound thus: You, vnthankfull *Israelites*, you to whom *I haue raised vp of your sonnes for Prophets*, you haue taken vpon you authoritie ouer my *Prophets*, to forbid them to *propheſie* in my name, and to threaten

threaten them, if they obey you not, that is shall fare the worse with them.

With this exposition agreeth that of *Calvin*, whose note is, that נתן the word in my text signifieth *Præcipere vel iubere*, to giue in charge, to will, or to command, *vel statuere, quùm intercedit publica autoritas*, to appoint or to ordaine by publike autoritie. Hereto alludeth *Paraphrastes Lusitanus*. By the word *mandabatis* or *præcipiebatis*, which in the Hebrew is צויתם thee vnderstandeth *edicta publica*, publike edicts or proclamations against such, as should dare to preach true doctrine vnto the people. So shall the words sound thus: You, vnthankfull *Israelites*, you, to whom *I haue raised vp of your sonnes for Prophets*, you haue not onely in secret corners, in your priuate conventicles, murmured against, repined at, or cryed out vpon my *Prophets*, but also by *publike order* and *proclamation* you haue enioyned them silence. *You commanded the Prophets, saying, Prophesie not.*

The Prophets] What *Prophets*? We are to distinguish betwixt the *Priests* of the *Sanctuarie*, and *Ieroboams priests*: betweene *Starres* in the right hand of *Christ*, fixed in their stations, and *planets* of an vncertaine motion; betweene *shepheards* and *hirelings*. There was an *Aaron*, and there was an *Abiram*; there was a *Simon Peter*, and there was a *Simon Magus*; there was a *Iude*, and there was a *Iudas*. Not euery one that calls himselfe a *Prophet*, is by and by a *Prophet*; for euen the woman *Iezabel calleth her selfe a Prophetesse*, *Reuel.* 2. 20. *Baal* had his *foure hundred and fiftie* Prophets; not one of them a true Prophet, all of them against *Elias*, the Prophet of the Lord, 1. *Kin.* 18. 22. *Ahab* had his *foure hundred* Prophets; not one of them a true Prophet; all of them against *Micaiah*, the Prophet of the Lord, 1. *Kings* 22. 6.

Against such intruders, seducers and lying Prophets we are armed with an admonition from the Lord, *Ierem.* 23. 16. *Thus saith the Lord of Hosts, Hearken not vnto the words of the Prophets, that prophesie vnto you; they make you*

vaine:

vaine: they speake a vision of their owne heart, and not out of the mouth of the Lord. In this ranke of seducers and lying Prophets, I place those vpholders of the *man of sinne, Priests & Iesuites*, who from the *Seminaries* beyond the Seas come ouer hither into this our Country, here to sowe the seede of disloyaltie and blinde superstition in the hearts of the people. *God hath not sent* them, *yet they runne; God hath not spoken to them*, yet they prophecie: as *Ieremie* speaketh of the false Prophets in his dayes, *chap.* 23. 21. *They prophecie lyes* in the Lords name, and cry, *I haue dreamed, I haue dreamed, vers.* 25.

Dreames they haue: but what truth, what true vision? I answer in the words of *Ieremie, chap.* 14. 14. *They prophecie vnto you a false vision, a divination, a thing of naught, and the deceit of their owne hearts.* Their sweet tongues vtter vnto you as deadly poyson, as is [a] *the poyson of Dragons*, or *the venome of Aspes*. They will allure you with plausible notes of *Peace, Peace*. But take heede, you can expect *no peace* from them. No *peace*, either to the *weale publicke*, or to the *priuate conscience* of any man. Not to the *weale publicke*: for, their *conspiracies* are nefarious and bloody. Not to the *priuate conscience* of any man: for, to be reconciled to that *vnsound Church* of theirs, the *Church of Rome*, to partake of their *formall*, and *counterfeit absolution* of sinnes, to heare and see their *histrionicall Masses*, to visit the *shrines* & *reliques of the dead*, to say a number of *Pater-Nosters*, or *Aue-Maries* vpon beads, to invocate *Saints*, to adore *Images*; can these, or any such *forgeries* yeeld any *peace* to a distressed conscience? No, they cannot. Yet care not these *false teachers* and *seducers*, so they may with such their vntempered morter of *vnwritten traditions*, dawbe vp the walls of their *Antichristian* synagogue.

Now, will you know what shall be the portion of such intruders, seducers, and lying Prophets? *Ieremie* will tell you *chap.* 23. that the *Lord* is [b] *against* them: that the [c] *whirlewinde of the Lord is gone forth* against them *in a furie, euen a grieuous whirlewinde, which shall fall vpon them grieuously:*

a *Deut.* 32. 33.

b *Ierem.* 23. 30, 31, 32.

c *vers.* 19.

nously: that the [d] *anger of the Lord shall not returne, vntill* it *haue executed* his will vpon them: that the *Lord* will bring vpon them an [e] *euerlasting reproch*, and *a perpetuall shame*.

d verſ.20.
e verſ.40.

Their cup is tempered with no leſſe gall and bitterneſſe by the Prophet *Ezechiel chap.*13. There, for following [f] *their own ſpirit*, for reſembling [g] *the foxes in the deſerts*, for neglecting [h] *to goe vp into the gap, to make vp the hedge for the houſe of Iſrael, & to ſtand in the battel in the day of the Lord*, for ſeeing [i] *vaine viſions*, for ſpeaking *lying diuinations*, for *building* and [k] *dawbing vp walls with vntempered morter*, they are accurſed. Their curſe, what for the head thereof and for the foote, is full of vnhappineſſe. It entreth with a *Ve prophetis inſipientibus*, woe vnto the fooliſh Prophets, *verſ.*3. and it bids farewell with an *Anathema*, with a curſed excommunication, *verſ.*8,9. *I* am *againſt you, ſaith the Lord God. Mine hand ſhall be vpon* you; yee *ſhall not be in the aſſembly of my people*, yee ſhall not *be written in the writing of the houſe of Iſrael*; ye ſhall not *enter into the land of Iſrael*. A heauy ſentence! Will you haue the plaine meaning of it? Its thus: The *Lord* is againſt all *falſe Prophets*; He will come vnto battell, and will fight againſt the wicked crue, euen with that ſharpe *two-edged ſword*, which proceedeth out of his mouth. His hand ſhall be vpon them, for their *deſtruction* and *ruine*. They ſhall not be of the number of *Gods elect*. They ſhall [l] *be blotted out of the booke of the liuing*, and *not be written with the righteous*. They ſhall neuer enter into that Celeſtiall Hieruſalem which is aboue, and is the habitation of the bleſſed.

f Ezech.13.3.
g verſ.4.
h verſ.5.
i verſ.6,7.
k verſ.10.
l Pſal.69.28.

You haue heard in generall of Prophets, *true* and *falſe*. I ſhould now ſpeake ſomewhat more diſtinctly.

There are two ſorts of *falſe Prophets*: Some haue *no calling* at all; ſome haue *a calling*, but without efficacie. Of the firſt ſort were theſe Prieſts in *Iudah*, who were neither *choſen by man*, nor *called of God*; of whom the Lord complaineth *Ierem.* 14 14. [m] *I ſent them not, neither haue I commanded them*, neither *ſpake I vnto them*, yet *they prophecie*:

m Ierem.14.15. & 27.15. & 29.8,9.

and

and *chap.* 23.21. *I sent them not, yet they ranne, I spake not to them, yet they prophecied.* Of the second sort, were those Prophets in *Israel*, whom *men chose*, but *God called not*. Of such some would haue these words, *Hos.* 9. 8. to be vnderstood, *The Prophet is the snare of a fowler in all his wayes, and hatred in the house of his God.*

In opposition to these, there are of *true Prophets* two sorts also. Both of them are *lawfully* called to their holy function; some by *God* alone, some by *God and man*. The holy *Prophets* in the *Old Testament*, and the blessed *Apostles* in the *New*, had their calling from *God* alone: but *Timothie*, *Titus*, and the seauen *Deacons*, and the residue of religious and godly *Doctors* and *Pastors* of the Church, had and haue their calling, both from *God and man*.

This distinction thus giuen, it is now easie to define, who the *Prophets* are, that are meant in my text. They are *true Prophets*, such as had their calling immediatly *from God*, and *from him alone*: euen those *holy men of God*, who liued in the time of the *old Testament*; some of which had the honour, to be the blessed pen-men thereof. Such were the *Prophets*, whom the *Israelites commanded, saying, Prophecie not.*

Prophecie not] Speake not any more vnto vs in the name of the Lord. What? No more! Can there be any one so execrably audacious, as vtterly to forbid the passage of the *word of God?* any forhead so brasen, as simply and precisely to *reiect it?* Its not to be imagined. The most wicked dare not doe it. Yet would they by their wills haue lesse libertie of speach permitted to *Gods Prophets*, Ministers, and seruants: they would haue their tongues somewhat tied, that they might not by their crying out against sins, vex and gall their feared consciences.

Hitherto we haue taken a view of the words. It followeth, that we examine the matter conteined in them.

Yee commanded the Prophets, saying, Prophecie not.

Hoc nimirum erat, saith *Rupertus*, *non solum loqui, sed etiam agere contra Spiritum Sanctum, qui loquebatur per os Prophetarum:*

tarum: This indeed were not onely to *speake against*, but also *to doe against* the holy Ghost, who *spake by the mouth of the Prophets*. He noteth the disordered and franticke humour, that was in the people of *Israel*, to vilifie and neglect those *Prophets* and teachers, which the *Lord* out of the abundance of his mercie had sent vnto them, to be their guides and directors in the way of true pietie and religion. The lesson we are to take from hence, I giue in this proposition,

The wicked are euermore in a readinesse to doe all the disgrace and despite they can to the true Prophets of the Lord, and his Ministers.

This truth grounded vpon my text, and thereby sufficiently warranted, may further be illustrated by other places of this volume of the Booke of God.

In the seauenth Chapter of this *Prophecie* we see what course entertainment our Prophet *Amos* receiueth from *Amaziah*, a Priest of *Bethel*. He there forbids *Amos* to prophecie any more in the kingdome of the *tenne Tribes*; and aduiseth him to get him away by flight to the kingdome of *Iudah*, where the Lords prophets were better welcome and more regarded: and tells him that in *Israel*, they needed no such Prophets, nor cared for them, nor would suffer them to preach so plainely to their King *Ieroboam*. Will you haue *Amaziahs* owne words vnto *Amos*? They are in the *twelfth* and *thirteenth* verses. *O thou Seer* (for he that is now [n] called *a Prophet*, was before time called a *Seer*) *O thou* Seer, *goe, flee thee away into the land of* Iudah, *and there eate bread, and* Prophecie *there. But* Prophecie not *againe any more at* Bethel: *For it is the Kings Chappell, and it is the kings Court.* [n] 1. Sam 9. 9.

Was the entertainement, of the Prophet *Ieremie* found in *Ierusalem*, any whit better? Not a whit. In the 18. chapter of his Prophecie, *vers.* 18. I find the men of *Iudah* plotting against him. *Come*, say they, *let vs deuise deuises against Ieremiah: Come, and let vs smite him with the tongue, and let vs not giue heed to any of his words.* In the 20. Chapter, *ver.* 2.

I find him *smitten and put in the stockes by Pashur, the chiefe gouernor of the Lords house.* In the 26. Chapter, *vers.* 8. I see him againe *apprehended, threatned with death, and arraigned.* In the 33. chapter, *vers.* 1. I see him *shut vp in the Court of the prison.* In the 38. Chapter, *vers.* 6. I find him *let downe with cords into a miry* and dirtie *dungeon.* And all this befell him, because he *prophecied in the name of the Lord.*

The vsage of *Micaiah* the *Prophet* is likewise memorable. King *Ahab*, K. of *Israell* [o] *hateth* him, 1. *King.* 22. 8. *Zedekiah* [p] *smiteth* him *on the cheeke, vers.* 24. and *Amon*, the gouernour of the Citie is commanded to put him [q] *in prison*, and to *feed him with bread of affliction*, and with *water of affliction*, vers. 27.

o 2. *Chro.* 18. 7.
p *Vers.* 23.
q *Vers.* 26.

There was a *Seer*, a *Prophet*, called [r] *Anani.* He had a message from the *Lord* to *Asa* King of *Iudah*, and did faithfully deliuer it. But for so doing the *King* was in a rage with him, and put him *in a prison-house*, 2. *Chron.* 16. 10.

r 2. *Chro.* 16. 7.

As ill affected to the *Prophets* of the *Lord* were the people of *Iudah* for the most part of them. And therefore is *Esay chapter* 30. 8. commanded to *write it in a table*, and to *note it in a Booke*, that it might be *for the time to come for euer and euer* an euidence against that people, that they were a *rebellious people, lying children, children*, that would not *heare the Law of the Lord*: such, as blushed not, to *say to the Seers, See not*, and *to the Prophets, Prophecie not vnto vs right things*: but if you will needs be Seeing, or Prophecying, or Preaching, or speaking vnto vs, then speake vnto vs *smooth things, Prophecie deceits: Get you out of the way; turne aside out of the path: cause the Holy one of Israel to cease from before vs.* Strange that there should be *in the people of the Lord*, such contempt, such a detestation of *the Prophets of the Lord!* But you see the lot of Gods Prophets vnder the *old Testament.*

Were they more regarded in the time of the *New?* It seemes not. For it could not but fall out with them according to that prediction of our *Saviour Christ*, Mat. 23. 34. *Behold*, saith he, *I send vnto you Prophets, and wise men, and Scribes,*

Scribes, and some of them yee shall kill and Crucifie, and some of them shall yee scourge in your Synagogues, and persecute them from citie to citie. According to this prediction it came to passe.

Some they *killed*. They *killed* [s] *Iames*, the brother of *Iohn, with the sword*, Act. 12. 2. Some they *crucified*. They *crucified Christ* himselfe, *the Lord of life*, Act. 3. 15. Some they *scourged*. They *scourged Paul*. He shall testifie for himselfe, 2. Cor. 11. 24. *Of the Iewes fiue times receiued I fortie stripes saue one*. and *vers.* 25. *Thrice was I beaten with rods*. Some *they persecuted from citie to citie*. So they dealt with *Barnabas*, Act. 13. 50. Some they vexed with many kinds of crueltie. S. *Steuen* may be one instance. *They gnashed on him with their teeth*, Act. 7. 54. They smote him with their tongues, saying, *we haue heard him speake blasphemous words against Moses, and against God*, Act. 6. 11. They *came vpon him, and caught him, and brought him to the councell*, vers. 12. They *cast him out of the citie*, Act. 7. 58. and *they stoned him*, *vers.* 59. In a word, they made such [t] hauocke of the Church in those prime dayes thereof, as that the *messengers of God* were enforced through the bitternesse of their spirit to complaine with the *Apostle*, Rom. 8. 36. [u] *For thy sake we are killed all the day long, we are counted as sheepe appointed for the slaughter*. And thus you see what is the portion of *Gods* Ministers vnder the *new Testament*. Vnder both *New*, and *Old*, they are liable to the disgraces and vexations of this wicked world. So true is my proposition.

[s] *Eusеb. Histor. Eccles. lib. 2. ca. 9*

[t] *Act. 8. 3.*

[u] *Psal. 44. 22.*

> *The wicked are euermore in a readinesse, to doe all the disgrace and dispite they can to the true Prophets of the Lord, and his Ministers.*

Yet not to them onely, not onely to the *true Prophets of the Lord*, and his *ministers*; but to you also of the *laitie*, to as many of you, as haue a true desire *to liue in the feare of God*, and *to die in his fauour*: to as many of you, as are willing to *denie vngodlinesse and worldly* lusts, that yee may liue [x] *soberly iustly, and piously* in this present world. Your lot will be the

[x] *Tit. 2. 13.*

same with ours. *The wicked will be euermore in a readinesse, to doe vnto you also, all the disgrace and despite they can.*

You must put on the *Lawery* and *cognisance* of *Christ*, as well as wee. The most principall and royall *garment*, which he wore, while he liued vpon the earth, was *affliction*. *Affliction!* It must be your *coate* too, it must be your *liuery*. You will hold him for an vndutifull, and an vngracious *child*, that is ashamed of his *father*: you will take him for a malapert and a sawcie *seruant*, that refuseth to weare his masters liuery; *Christ* is your *Father*; he is your *Master*. Take heed then, that you shew not your selues *vndutifull, vngracious, malapert*, or *sawcie*, in refusing to be, as he was, clothed
y with a vesture dipt in bloud.

y *Reuel.* 19. 13.

The z sonnes of *Thunder*, *Iames* and *Iohn*, would needs be aduanced in the Kingdome of *Christ*, to sit, the one on his *right hand*, the other, on his *left*. But what doth *Christ*? Doth he graunt their request? He doth it not. He thus speakes vnto them: a *Are ye able to drinke of the cup, that I shall drinke of, and to be baptized with the baptisme, that I am baptized with?* Vpon their answere which is affirmatiue, *we are able*, *Christ* farther saith vnto them, *ye shall indeed drinke of the cup, that I drinke of, and with the baptisme that I am baptised with, shall ye be baptised.* But *to sit on my right hand, and on my left hand, is not mine to giue, but* it shall be giuen *to them for whom it is prepared.* It is as if *Christ* had said: in fewer words, ye must of necessitie *beare the Crosse*, before yee can *weare the Crowne*.

z *Mark.* 3. 17.

a *Mat.* 20. 22. *Mark* 10. 38.

But you will say; *Iames* and *Iohn* were of the number of the *twelue Apostles*; and that they indeed by their calling were to *take vp their crosse*, and *to follow Christ*: but what is that to vs? to vs, who are not of the ranke? who are not *Prophets*? nor *Apostles*, nor *Ministers*? S. *Paul* shall answere you for me. 2. *Tim.* 3. 12. *All that will liue godly in Christ Iesus, shall suffer persecution.*

Thus haue you my doctrine enlarged: *The wicked are euermore in a readinesse, to doe all the disgrace and despite they can, not only to the true Prophets of the Lord, and his Mini-*

sters,

sters, but also to the true seruants of God, of what vocation, estate, or condition soeuer they be.

Now let vs a little examine the reason why the *wicked* should stand thus affected towards the *godly*. The reason is, because they hate the Godly. *They hate the Godly*: and therefore will they doe them *all the disgrace and despite they can.*

The wicked *hate the Godly*. It is no new thing: Its no rare thing. *No new* thing; for [b] *Esay* hated *Iacob*, [c] *Ismaell* *Isaac*, and [d] *Cain Abell*. Its *no rare* thing; for it is exceeding *common* at all times, in all places. The consideration whereof made S. *Peter* thus to speake vnto the faithfull in his dayes; *Beloued, thinke it not strange concerning the fiery triall, which is to try you, as though some strange thing were come vnto you.* Thinke it not *strange*; its no *strange thing*. It is *Epistle 1. chap. 4. 12.* So S. *Iohn, Epist. 1. chap. 3. 13. Marnaile not my brethren, if the world hate you.* Maruaile not. Its no point of wisedome to wonder at that which is neither *Magnum*, nor *Nouum*, nor *Rarum*. If it be not a *great* thing, or *new*, or *rare*, *marnaile not* at it.

b *Gen. 27. 41.*
c *Gen. 21. 9.*
d *Gen. 4. 8.*

A Father of the Schooles, [e] *Aquinas* auoucheth it, that there is no cause of *marnaile*, if it be not either *great*, or *new*, or *rare*. Now that the *world*, that is, *amatores mundi*, the louers of the *world*, wicked, carnall, irreligious, and prophane men liuing in the *world*, should *hate* the Godly, *non est magnum*: it is no great matter.

e *Comment. in 1. Iohan. 3.*

The *Physition* that binds a *franticke* man, if he be bitten by him, *non reputat magnum*, he counts it not any *great* matter; but excuseth his patient for his frensies sake. The wicked are as this *franticke* man, the Godly as the *Physition*: whence it is, that vpon those words, *Gen. 4. 8. Cain rose vp against Abel*; for *against Abel*, the glosse saith, [f] *against his Physition*. Thus you see, its not *magnum*, no *great* matter, that the wicked doe *hate the Godly.*

f *Contra medicum.*

Nor is it *Nouum*, nor is it *Rarum*; its neither *new*, nor *rare*, as you haue alreadie heard. Its no *great* matter, nor is it any *new* thing, or *rare* that the world should *hate you*,

therefore *marnaile not*, if it *hate you*! Yea, say I: it were much to be *marnailed* at, if it should not *hate you*. For such are the contrary dispositions of *Saints*, and *worldlings*; of the *wicked* and the *Godly*, that of necessitie there will euer be occasioned contentious oppositions betweene them. The consideration hereof drew from S. *Iames* those words, *chap. 4. 4. Know ye not, that the friendship of the world is enmity with God?* Know ye not, that is, saith *Aquinas*, *Ignoratre non debetis*, ye ought not to be ignorant of this, that the *amitie of the world is enmitie with God*; and that whosoeuer is a friend *of the world*, he is *the enemie of God*: I may adde, yea, and *of the Godly too*.

Hereto agreeth that demaund of S. *Paul* 2. *Cor.* 6. 14. 15. *What fellowship hath righteousnesse with vnrighteousnesse? What communion hath light with darknesse? What concord hath Christ with Belial?* God is righteous, the world is wicked, and [g] *lieth* altogether in sinne, therefore there can be *no fellowship betweene God and the world*. God is [h] *light*, he is the [i] *Father of lights*; in him there is *no darkenesse at all*: The world what is it but [k] *darknesse*, what but a receptacle of the vnfruitfull [l] workes of darkenesse? therefore there can bee *no communion betweene God and the world*. Christ is holy, altogether holy, and immaculate; *Belial* is wicked, he is the Prince of wickednesse: therefore there can be no *concord betweene* Christ *and* Belial.

g 1. *Iohan.* 5. 19
h 1. *Iohan.* 1. 5.
i *Iam.* 1. 17.
k *Ephe.* 5. 8.
l *Vers.* 11.

Now if there can be no *fellowship*, if no *communion betweene God and the world*; can we looke there should be any fellowship, any communion, betweene *Saints* & *worldlings*, betweene the *godly*, and the *wicked*, betweene such as *loue God*, and such as *loue the world*? If there be *no concord betweene Christ* and *Belial*, can we expect there should be any concord betweene *true Christians* and *Belialists*, betweene the *followers of Christ*, and the *sonnes of Belial*?

It cannot be expected. These, whom I call *Belialists* or the *sonnes of Belial*, *worldlings* and the *wicked*, are such as *loue the world*: the other, whom I call *true Christians*, or *followers of Christ*, *Saints*, & the *godly*, are such as *loue God*. The

repugnancie

repugnancie that is betweene the qualities of these two, is elegantly deliuered in holy writ.

The louers of God are [m] *led by the Spirit of God*; they [n] *walke in the Spirit*, and bring forth the [o] *fruits* thereof, as *loue, ioy, peace, long-suffering, gentlenes, goodnes, faith, meekenes, temperance*, and such like; but they that loue the world, are inuested, with [p] *adulterie, fornication, vncleannesse, lasciuiousnesse, Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, enuyings, murthers, drunkennesse, reuellings*, and such like. What greater repugnancie can there be then this?

Againe, they that loue God, are [q] of *pure hearts*, and of [r] *good consciences*, they [s] *present* themselues *holy, vnblameable* and *vnreproueable* in the *sight* of God; they serue the Lord [t] in *Spirit and in truth*: but they that loue the world are of [u] *corrupt* hearts, of [x] *defiled minds and consciences*, their works are [y] *abominable*, they are [z] *deceitfull from the wombe*, they are *altogether* [a] *become filthy*, their seruice of *God* is but a flattering of him; for they [b] *lye vnto him with their double tongue*. What greater repugnancie can there be then this?

Once more. They that loue God, cast all their [c] *care* vpon him; they are [d] *sober* and *vigilant*: for they know that their aduersarie the *Deuill*, as a roaring Lyon *walketh about seeking, whom he may deuour*: but they that loue the world, like the *foole* in the *Psalme* [e] say *in their heart, there is no God*. Sobrietie they care not for, vigilancie, they will none of it. [f] *Minding earthly things*, & glutted with the pleasure thereof, their sole care is, [g] *to serue their owne belly*, [h] their *God* is their *belly*, their *glory is their shame*, their *end is damnation*. What greater repugnancie can there be then this?

Will it now please you to collect with me? the qualities of the *wicked*, the *sonnes of Belial, worldlings*, such as *loue the world*, are wholy repugnant and contrary to the qualities, of the *Godly*, the *followers of Christ, Saints*, such as *loue God*: and therefore there can be no agreement betweene them: No better then was betweene *Cain* and *Abel*. And that you know was bad enough. For *Cain* slew *Abel*. And where-

m *Rom.* 8. 14. *Galat.* 5. 18.
n *Galat.* 5. 16.
o *Vers.* 22. 23.
p *Ver.* 19. 20. 21
q 2. *Tim.* 2. 22.
r 1. *Tim.* 1. 5.
s *Coloss.* 1. 22.
t *Iohan.* 4. 23.
u *Psal.* 14. 1. *And* 53. 1.
x *Tit.* 1. 15.
y *Psal.* 14. 1.
z *Psal.* 58. 3.
a *Psal.* 14. 3.
b *Psal.* 78. 36.
c 1. *Pet.* 5. 7.
d *Vers.* 8.
e *Psal.* 14. 1. & 53. 1. & 10. 4.
f *Philip.* 3. 19.
g *Rom.* 16. 18.
h *Philip.* 3. 19.

fore slew he him? S. *Iohn* giues you the reason, 1. *Epist.* 3. 12. *Because his owne workes were euill, and his brothers righteous.*

Thus farre of the *hatred* of the *wicked* against the *Godly*, the true reason of my doctrine, which was:

> *The wicked are euermore in a readinesse, to doe all the disgrace and despite they can, not onely to the true Prophets of the Lord, and his Ministers, but also to the true seruants of God, of what vocation, estate, or condition soeuer they be.*

Let vs now make some vse of that which hath beene hitherto deliuered, for the bettering, and the amendment of our sinfull liues.

First, the *Ministers* of Gods word, may from hence learne, not to take it vnto heart, if such, as are bound by the Law of God and nature, and by all good order, to yeeld them due loue and reuerence, shall in pride and contempt insult ouer them, to *disgrace and to despite them.* They may well remember, that its neither *great*, nor *new*, nor *rare* thing, that they meete with such course entertainement in the world; forasmuch as they cannot be ignorant, that the *world hateth them.* And what if the *world hate them*? Shall they therefore be altogether dejected? They need not. For *Christ* giues them encouragement and comfort, *Iohn*, 15. 18. *If the world hate you, yee know that it hated me before it hated you.*

The argument is drawen *ab exemplo*, from Christs owne example. *The world hateth mee*, you know it to be so, you see it. It needes not then to be any disparagement to you, if *it hate you*, it hated me *before it hated you. Cur ergo se membrum supra verticem extollit?* S. *Austine* propounds the question *Tract.* 88. *in Iohannem.* Why doth a member extoll it selfe aboue the head? *Recusat esse in corpore, si non vult odium mundi sustinere cum capite*: thou refusest to be in the *bodie*, if thou wilt not with the *head* susteine the *hatred of the world.*

A second argument of encouragement and comfort to vs

vs against the hatred of the world, is drawne from the nature of the world, *verſ.* 19. *If ye were of the world the world would loue his owne: but because ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.* This argument is euident euen to the common ſenſe of men, who cannot but know, that betweene contraries there is no agreement, and betweene men of vnlike qualities, no full conſent of minds. It is then as if *Chriſt* had thus ſaid: *The world loues* none but *his owne*; none but thoſe that are addicted, deuoted, and wholy giuen ouer to it: but you *are not of the world*; therefore it loues not you. You *are not of the world*; for you are mine; and [i] *I am not of the world.* I haue ſeparated you from the ſeruice of the world, to doe me ſeruice; and therefore the *world hateth you.*

i Iohan. 8. 23. and 17. 14.

A third argument of encouragement and comfort to vs, is *verſ.* 20. *Remember the word, that I ſaid vnto you: The ſeruant is not greater then the Lord: if they haue perſecuted me, they will alſo perſecute you.* This argument is like the firſt: Its drawne from *Chriſts* owne example, as that was. All the difference is: the firſt ſpecifieth the *hatred* of the world; this the *effect* of that hatred, *Perſecution.*

Thus ſtands the argument. The world *perſecuteth* me; you are my witneſſes it doth ſo. Thinke it not much then, if it alſo *perſecute* you. *Remember the word that I ſaid vnto you*; The [k] *ſeruant is not greater then the Lord.* [l] *Si me Dominum, Regem, caput, magiſtrum, perſecutiſunt, vos quoq; ſervos ac ſubditos meos, membra mea, atq; diſcipulos meos perſequentur.* If they haue perſecuted mee your *Lord*, your *King*, your *head*, your *Maſter*, they will alſo perſecute you, my *ſeruants*, my *ſubiects*, my *members*, my *diſciples.* If they haue called me a [m] *mad man*, one that *hath a Deuill*, [n] a *ſeducer*, [o] a *blaſphemer*, [p] a *glutton*, a *wine-bibber*, a *friend of Publicans and ſinners*, will they not much more ſpeake of you reproachfully? [q] *If they haue called the Maſter of the houſe* Belzebub, *how much more ſhall they call them of his houſhold* ſo? *Turpe profectò eſt, & dedecore plenum, Rege in caſtris*

k Matth. 10. 24 Iohan. 13. 16.
l Salmeron Tom. 9. Com. Tract. 60
m Iohan. 10. 20
n Mat. 27. 63.
o Mat. 26. 65.
p Mat. 11. 19.
q Mat. 10. 25.

vulnerato existente, milites eius sine vulnere in ciuitate epulantes manere, sayth *Salmeron*: It were very base and shamefull, for souldiers to remaine in the Citie at ease without hurt, while their *King* lies wounded in the Campe. *Pudeat*, saith Saint *Bernard Serm. 5. in Festo omnium Sanct. pudeat sub spinato capite, membrum fieri delicatum*: It were a shame for vs to liue deliciously and in pleasures, saith our head, *Christ*, was crowned with thornes.

I conclude the first vse: Let the *wicked* fret, and fume, and stamp, and stare, and grudge, and murmure against vs, let them forbid vs to *prophecie*, let them refuse to *heare vs*, let them lay vpon vs *all the disgrace and despite they can*; yet will we possesse our soules in patience, knowing it to be a faithfull saying, which S. *Paul* hath. 2. *Tim.* 2. 11. 12. that, *if we die with Christ, we shall also liue with him*, and *if we suffer with him, we shall also raigne* with him.

A second vse is for all other the true seruants of God, of what vocation, condition, or estate soeuer they be: for as much as the wicked lie in waite for them also, to *doe them all the disgrace and despite they can*, as hath already bin prooued vnto you. The vse is to admonish you, that ye take it not to heart, if they, who are bound by the law of *God* and *nature*, by the bond of *neighbour-hood*, and *our Christian profession*, to loue you, and to tender your good, shall in pride and contempt insult ouer you, *to disgrace and to despite you*.

The arguments for your encouragement and comfort in such a case, may be the same with those, which I but euen now produced for the encouragement and comfort of our selues in the like: will you haue them summed vp vnto you? Then thus.

You find but course respect and entertainement in the world, because the world *hateth you*. It *hateth you*. Maruaile not at it, nor feare it. For first it *hated* Christ, before it *hated you*.

Secondly, the world *would loue you*, if you were *his owne*.

But

But you are not. You *are not of the world*, and therefore the *world hateth you*. Be of good comfort: you *are not of the world*, for Christ hath *chosen you out of the world*, to be his beloued.

Thirdly, the world from *hating* you proceedeth to *persecute* you. Let not this discourage you. For it *persecuted* Christ first. They haue *persecuted* Christ, and therefore will they *persecute* you. [r] *It is enough for the Disciple, that he be as his Master, and the seruant as the Lord. Christ* is your *Master*, he is your *Lord*: you are his *disciples*, you are his *seruants*. Let his [s] example be your rule; be it our rule too, (for herein we are all equall) be it the rule of direction to vs all; the rule of all our sufferings. [t] *When he was reviled, he reviled not againe; when he suffered, he threatned not; but committed his cause to him, that iudgeth righteously.* Here is matter worthy our imitation.

r *Matth.* 10. 25.

s 1. *Pet.* 2. 21.

t *vers.* 23.

The resolued *Christian* herevpon thus sweetly meditateth. Shall Christ *lie in the manger*, and we ruffle it out *in our palaces?* Shall he mourne *in sackcloth*, and wee bath *in pleasure?* Shall he fighting in our defence, *be wounded and crucified among theeues*; and shall we *disport* and *solace* our selues with fond and vaine delights? Shall he bee *pierced through* with the sword of Gods iustice for our sins, and shall we be vnwilling *to suffer any thing for our selues?* This were too-too vnnaturall and vnkinde.

Let not therefore the *crosse aduentures* that may betide vs, dismay vs: Let not the *cruelties* of our enemies, the *sharpnes* of our miseries, the *continuance* of our afflictions, daunt vs: but let vs (following the aduise of *S. Peter* 1. *Ep. chap.* 4. *vers.* 13.) Let vs *reioyce, in as much as we are partakers of Christs sufferings. So when his glory shall be reuealed*, we shall be *glad also with exceeding ioy.* Thus much of the second vse.

A third followeth. You remember the doctrine.

The wicked are euermore in a readinesse, to doe all the disgrace and despite they can, not onely to the true Prophets of the Lord and his Ministers, but also to all other,

other, the true ſeruants of God, of what vocation, eſtate, or condition ſoeuer they be.

The vſe is, to reproue thoſe, who eſteeme not aright of the ſufferings of the godly. Let a godly man be *humbled* vnder the croſſe, let him feele the hand of God vpon him; how will ſome wonder at him, as at a [u] *Pelican of the wilderneſſe*, as at *an Owle of the deſert*, as at *a ſparrow* that ſits *alone vpon the houſe top*? They will hold him for a great ſinner, and will meaſure his condition by the chaſtiſement, that he endureth.

u Pſ. 102.6,7.

Did not *Eliphaz* deale ſo with *Iob*? From the *afflictions*, the *miſeries*, the *calamities*, that *Iob* ſuffered, *Eliphaz* concludeth, that *Iob* is no innocent man, no righteous man, but a deepe diſſembler, and a hollow-hearted hypocrite. His cenſure of *Iob* you may finde *chap.4.7. Remember I pray thee*, ſaith *Eliphaz* to *Iob*, Remember I pray thee, *who euer periſhed being innocent? Or where were the righteous cut off?*

Who euer periſhed being innocent? Or *where were the righteous cut off?* It was *Eliphaz* his error, to collect, becauſe *Iob* was afflicted, and that moſt grieuouſly, that therefore he was *to periſh*, or to be *cut off vtterly*. God ſuffereth not his elect children, ſuch as *Iob* was, *vtterly to periſh*, or *to be cut off*. He *afflicteth* them, but with a purpoſe to deliuer them; his *hand* is ſometimes vpon them, but it is for their good, not for their ruine. For albeit they may ſeeme to vs *to periſh*, when in the *fire* of their calamities and trials, they are ſurpriſed by death, yet they *periſh not*; the *Lord*, he receiues them into his glory, and to a more happy life.

Wherefore to *Eliphaz* his queſtion, *Who euer periſhed being innocent? Or where were the righteous cut off?* I anſwer; If *Eliphaz* take the words of *periſhing*, and *cutting off*, in the ſtrict ſenſe and properly, I anſwer, *neuer did the innocent periſh*, neuer was *any righteous man cut off*. But if he take the words in a larger ſenſe for *wallowing in miſerie*,

ſerie, or *lying in affliction*; my anſwer then, is the ſame that *S. Gregorie* hath *lib. 5. Moral. cap. 14. Sæpè quippe hîc & innocentes pereunt, & recti funditùs delentur.* Surely here in this world the *innocent* doe oftentimes *periſh*, and the *righteous* are vtterly cut off: *ſed tamen ad æternam gloriam, pereundo ſeruantur*: yet in *periſhing*, and in *being cut off*, they are reſerued to eternall glory.

Si nullus innocens periret, if no man ſhould periſh, that is innocent, why ſhould the Prophet *Eſai.* ſay, *chap.* 57.1. *The righteous periſheth, and no man layeth it to heart!* *Si rectos, Deus providendo non raperet*, if God in his prouidence ſhould not take away any righteous man, why ſhould the wiſe man, *chap.* 4. 11. ſay, The righteous was *ſpeedily taken away*, leſt that *wickedneſſe ſhould alter his vnderſtanding*, or *deceit beguile his ſoule? Si iuſtos, animadverſio nulla percuteret*, if no puniſhment ſhould ſmite the iuſt, why ſhould *S. Peter* ſay, 1. *Ep.* 4. 17. *The time is, that iudgement muſt begin at the houſe of God?*

Now, dearely beloued, ſith it may in ſome ſenſe bee truely ſaid of the man that is *innocent*, that he *periſheth*; and of the *righteous* man, that he is *puniſhed*, is *taken away*, is *cut off*; and of the *faithfull* of Gods houſe, that *iudgement muſt begin* with them: let it euer bee our care to *eſteeme aright* of the *afflictions* of our neighbours, and to *iudge of them*, with a righteous iudgment. Though they be *iudged*, be *plagued*, be *ſmitten* of God, it is not for vs ſlightly to regard them, to deſpiſe them, or to hide our faces from them: it is our parts rather to haue a fellow-feeling and a tender compaſſion of their tryals.

It were an vnchriſtian, an vncharitable, yea a helliſh conceit, thus to inferre: *My neighbour*, ſuch a man, or ſuch a man, *is exerciſed vnder the Croſſe*, and is *ſenſible of the ſcourge of God vpon him*, therefore *he is in Gods diſfauour, and a very grieuous ſinner.* No ſuch inference is allowable in *Chriſts ſchole.* In his *ſchole*, theſe Maximes paſſe for good. Where *God purpoſeth to heale, he ſpareth*

not

not to launce. He ministreth *bitter sirupes to purge corrupt humors*: he sends embassies of *death* and *reuenge*, where he meaneth to *bestow eternall life*. I conclude with that blessing which *S. Iames* chap. 1. 12. bestoweth vpon the afflicted. *Blessed is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.*

THE

THE XIX. LECTVRE.

AMOS 2. 13, 14, 15, 16.

Behold, I am preſſed vnder you, as a cart is preſſed that is full of ſheaues.

Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mightie deliuer himſelfe.

Neither ſhall he ſtand, that handleth the bow, and he that is ſwift of foote ſhall not deliuer himſelfe, neither ſhall he, that rideth the Horſe, deliuer himſelfe.

And he, that is courageous among the mightie, ſhall flee away naked in that day, ſaith the Lord.

WE are now come to the fourth part of this firſt Sermon of *Amos*, concerning the kingdome of the *tenne tribes* of *Iſrael*. I heretofore called it a *Commination*. So I call it ſtill. For here are the *Iſraelites* threatned with puniſhment for the enormitie of their ſinnes, expreſſed, *verſ.* 6, 7, 8 and for the foulenesſe of their ingratitude, layd to their charge, *verſ.* 12. In this *Commination* we may obſerue two things.

Firſt, how the *Lord*, in reſpect of the ſinnes of *Iſrael*, and of their vnthankfulneſſe for benefits beſtowed on them, eſteemeth of them, *verſ.* 13. *Behold, I am preſſed vnder you as a Cart is preſſed, that is full of ſheaues.*

The other is, a menacing or threatning of puniſhment to befall them: I may terme it, *A ſending of defiance* vnto them; *a denouncing of warre* againſt them, *verſ.* 14. 15. 16.

Wherein

Wherein we may note three things.

The first is, *impotentia fugiendi*, their vnableneſſe to escape the flight in the day of battell: thus set downe in the 14. *verſ.* *The flight ſhall periſh from the ſwift.* And *verſ.* 15. thus: *He that is ſwift of foote, ſhall not deliuer himſelfe: neither ſhall he that rideth the horſe deliuer himſelfe.*

The second is, *Debilitas in reſiſtendo*, their weakeneſſe in reſiſting the enemie thus set downe, *verſ.* 14. *The ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliuer himſelfe*, and *verſ.* 15. thus: *Neither ſhall he ſtand that handleth the bow.*

The third is, *Fuga fortium*: the flight of the valiant, and ſtout of heart, ſet downe in the laſt verſe, and there amplified by the adiunct of nakednesſe: *He that is courragious among the mighty, ſhall flee away naked in that day.* Then followeth the confirmation of all, נאם־יהוה *ſayth the Lord*: the *Lord*, who is the truth, and is omnipotent. He is the *Lord* of Hoſts; if he [a] *purpoſe to doe a thing, who ſhall diſannll it? if his hand be ſtretched out, who ſhall turne it backe?*

[a] *Eſa.* 14. 27. 2. *Chro.* 20. 6. *Iob.* 9. 12. *Pro* 21. 30. *Dan.* 4. 32.

My meditations for this time will be confined within the limits of the 13. *verſ.* *Behold, I am preſſed vnder you, as a cart is preſſed that is full of ſheaues.* In the handling whereof, my order ſhall be firſt to runne ouer the words; then to draw from them, ſome profitable note of doctrine.

Behold.

THis particle, ſet in the front of this verſe, is as it were a watchword to ſtirre vp our attentions, for as much as we are to heare of ſome important matter. A learned Diuine in his expoſition vpon the fift of *Nehemiah* hath a like note: This word *Ecce*, *Loe*, *Marke*, or *Behold*, euer betokeneth throughout the Scripture ſome notable thing very good, or very ill, that is ſpoken of immediately afterward, and ſuch a one as commonly falleth not out among men: and the holy Ghoſt of purpoſe vſeth to marke ſuch notable things, with this word *Ecce*, *Loe*, *Marke*, or *Behold*, to put

men

men in remembrance, and to awake them to the consideration of the weightie matter that followeth, that they should not lightly passe ouer it, but deepely marke and consider it.

The Iesuit *Lorinus Comment. in Act. Apost.* obserueth out of holy Scripture, diuerse acceptions and vses of this particle, *Ecce, Behold.*

First, it noteth *rem nouam, ac inopinatam, atq; mirabilem*: some thing that is new and vnlooked for, and wonderfull: as *Act.* 1. 10. *while* the Apostles *looked stedfastly toward heauen*, at the time of Christs ascension, *Ecce, Behold, two men*, or two Angels in the forme of men, *stood by them in white apparell.* So is it vsed by the blessed *Virgin* in her *Magnificat, Luk.* 1. 48. *Behold. from henceforth all generations shall call me blessed.* Where *Ecce, Behold, rem magnam, nouam, & admiratione dignam, designat*, sayth *Alfonsus Salmeron. Behold!* it designeth and poynteth out vnto vs, some great matter, new, and admirable, such as is, *creaturam in lucem edere creatorem famulam Dominum generare, Virginem Deum parere.* What greater, what newer, what matter more wonderfull, then that a *Creature* should conceiue in her wombe and bring forth her *Creator*, a *handmaid* her *Lord*, a *virgin*, *God*? It is so full of wonder, that the Prophet *Esay* foretelling it, *chap.* 7. 14. stampes it with an *Ecce, Behold. Behold, a virgin shall conceiue and beare a sonne.*

The Euangelist S. *Matthew*, chap. 1. 23. reciting the Prophets prediction, leaues not out this stampe, *Behold: Behold, a virgin shall be with child, and shall bring forth a sonne.*

The Angell *Gabriel*, who was sent from God to the virgin *Mary*, to report vnto her, this great wonder, omits not this stamp, *Ecce, Behold.* See the Angels words, *Luk.* 1. 31. *Behold, thou shalt conceiue in thy wombe, and bring forth a son, and shalt call his name Iesus.* This the *Postillers* doe call *Ecce admirativum*, an *Ecce* of Admiration: and it is the first vse of the particle *Behold*, obserued by *Lorinus.*

Secondly, it betokeneth *propinquum tempus*, some time neere at hand, as *Esai* 41. 27. *The first* shall say to *Si-*

on

on הנם הנה *Behold, behold them, or behold these things, and I will giue to* Ieruſalem *one that bringeth good tydings.* The place I vnderſtand of *Chriſt*, who is *Alpha*, or *primus*, the *firſt*; and *Euangeliſta*, he that bringeth the good tydings: him God giueth to *Sion*, and to *Ieruſalem*, and in him, *Ecce ecce iſta erunt*: Behold, *behold* all the promiſes of God ſhall come to paſſe, and that ſpeedily. This is true of *Chriſt*, who ſayth in the *Reuelation, chap.* 22. 7. *Behold, I come quickly*; and *Verſ.* 12. *Behold, I come quickly, and my reward is with me to giue euery man according as his worke ſhall be.* If I would imitate the Poſtillers, I could call this *Ecce Admonitiuum*, an *Ecce* of *Admonition*, a warning word for euery one to be in a readineſſe to embrace *Chriſt* at his comming.

Thirdly, *Ecce, Behold*, is a note of aſſeueration, or certaintie, and is put for *Sanè* or *Certè*, verily or certainly. Such it is *Iere.* 23.39. *Ecce*, Behold *I, euen I will vtterly forget you, and I will forſake you*, and *caſt you out of my preſence*. And *I will bring an euerlaſting reproch vpon you, and a perpetuall ſhame, which ſhall not be forgotten. Behold* I will doe it; I will ſurely doe it.

Fourthly, *Ecce, Behold*, is a particle, ordinarily vſed by God in his Comminations, when he threatneth ſome great and heauie puniſhment to come: as *Ezech.* 5. 8. *Thus ſayth the Lord* againſt Ieruſalem, *Behold, I, euen I am againſt thee, and will execute iudgments in the midſt of thee, in the ſight of the Nations*, And, *chap.* 6.3. Thus ſaith the *Lord* againſt *Iſrael*, *Behold, I*, euen *I, will bring a ſword vpon you, and I will deſtroy your high places.* And againſt *Tyrus*, *chap.* 26. 3. Behold, *I am againſt thee*, O Tyrus, *and will cauſe many Nations to come vp againſt thee, as the Sea cauſeth his waues to come vp.* And againſt *Zidon*, *chap.* 28. 22. Behold, *I am againſt thee*, O Zidon, *and I will be gloriſied in the midſt of thee.* And againſt *Pharaoh*, *chap.* 29. 3. Behold, *I am againſt thee*, Pharaoh, *King of Egypt - I will put hookes in thy Iawes.* Many other like places I might alledge yet farther, to ſhew vnto you, the frequent vſe of this particle, *Ecce, Behold*, in the Comminations of Gods puniſhments. But I will not hold

you any longer with this discourse.

Sufficient shall it be for you at this time to bee aduertised, that as often as you meete with this word *Ecce, Behold*, in the sacred Volume of the word of God; so often you haue a *watch-word*, to stirre vp your attention, to listen to the matter that ensueth, for its weight and worth. Such is it in my text. *Behold*. Your attention is called vpon, to giue care to that which followeth.

I am pressed vnder you, as a cart is pressed that is full of sheaues.

I am pressed] מעיק It is in *Hiphil*, the roote of it is עיק which in *Hiphil* is sometimes *Transitiue*, sometimes *Intransitiue* or *Neutrall*: from whence there is a twofold Interpretation of this place. One is, *I am pressed vnder you as a Cart is pressed, that is full of sheaues*; the other, *I will presse your place, as a Cart full of sheaues presseth*. That is our *Textuall* reading, this our *Marginall*. Some incline to that, some to this. Each hath a proper, and a profitable vnderstanding. First of the first.

Behold, I am pressed vnder you as a Cart is pressed, that is full of sheaues.

THis meaning the *Vulgar Latin* seemeth to expresse; *Ecce, ego stridebo subter vos, sicut stridet plaustrum onustum fœno*: which I find thus handsomely translated in an old English Manuscript (some take it to be *Wickliphes*) *Loe, I shall sound strongly vnder you, as a wayne charged with hay soundeth strongly*. S. *Hierome* thus glosseth it. As a *cart*, or *wayne*, that is full laden with *stubble* or *hay*, *maketh a noyse, soundeth out*, and *howleth*: so I, not any longer enduring your sinnes, but as it were committing *stubble* to the fire, shall *cry out*.

With this exposition of S. *Hierome*, agreeth that of *Gregorie the great*, *Moral.* 32. 6. Who there takes these words of my text to intimate, that God vnder the burden of sins

maketh a noyse and cryeth out. *Aliquando* (sayth he) *etiam insensatis rebus propter infirmitatem nostram aliâ condescensione se comparat*: God sometimes condescends to our weake capacities, and for our infirmities sake compares himselfe to things voyd of sense: as here: *Behold, I shall skreeke*, or *cry out vnder you, as a cart or wayne full laden with sheaues skreeketh* or *cryeth out*. For, because *fenum est vita carnalium*, the life of carnall men is as *hay*, according to that, *Esa.* 40. 6. *Omnis caro fenum*, All flesh is *grasse*, the Lord patiently enduring the life of carnall men, testifieth of himselfe, *more plaustri fenum se portare*, that like vnto a cart or wayne he is charged with *hay*. Now for him, *Sub feni onere stridere*, to skreeke out vnder a load of hay, it is nothing else, but *pondera & iniquitates peccantium cum querelâ tolerare*, with complaint to tolerate the burdens and iniquities of sinfull men.

This his construction seemes probable to *Ribera*. Probable to him: but it is good with *Brentius*, good with *Gualter*, good with *Drusius*, good with *Winckelman*, good with others. with *Remigius*, with *Albertus*, with *Hugo*, with *Lyra*, with *Dionysius*, as *Castrus* hath obserued.

According to whom; the true meaning of my text is, as if the *Lord* should thus haue said: *Behold*, O yee Israelites; [a] *you*, whom *onely of all the families of the earth I haue knowne*; you, whom I haue borne, [b] *as a man doth beare his sonne*; you, whom I haue carryed in my bosome, [c] *as a nursing father beareth the sucking Child*; You, once my [d] *people*, and mine *inheritance*, whom I brought forth out of *Egypt*, by my *mightie power*, and by my *stretched out armes*, *Behold*: Behold such hath beene, and is your [e] *stubbornesse*, such your wickednesse, such the multitude of your sinnes, that I [f] *am weary to beare them*: *Behold, I am pressed vnder you, as a Cart is pressed that is full of sheaues*. As many *sheaues*, as much hay or stubble is vnto a *cart*, so are you to me, in regard of your sinnes you are so to me; so troublesome, so grieuous, that I euen *faint* vnder you, and am not able any longer to beare you.

a *Amos* 3. 2.
b *Deut.* 1. 31.
c *Num.* 11. 12.
d *Deut.* 9. 26. 29
e *Deut.* 9. 29.
f. *Esa.* 1. 14.

Its

Its a very grieuous complaint, and may teach vs thus much: that our *sinnes are sometimes burdensome and grieuous vnto God.* It is my doctrine:

Our sinnes are sometimes burdensome and grieuous vnto God.

Such were the sinnes of the old world, we know it by, *Gen.6.5,6.* For *God saw, that the wickednesse of man was great in the earth, and that euery imagination of the thoughts of his heart was onely euill continually. And it repented the Lord, that he had made man on the earth, and it grieued him at his heart.* It repented him, and grieued him at his heart.

Such were the sinnes of *Iudah.* We know it by the first Chapter of the Prophecie of *Esai.* The complaints which God maketh there, doe prooueit: *vers.21. How is the faithfull Citie become an Harlot? It was full of iudgement, righteousnesse lodged in it; but now murtherers. Thy siluer is become drosse, thy wine is mixt with water. Thy Princes are rebellious, and companions of theeues: Euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doth the cause of the widow come vnto them.* And verse 14. *Your new moones, and your appointed feasts, my soule hateth, they are a trouble vnto me, I am weary to beare them.* You see, the sins of *Iudah* were a trouble vnto God, he was *weary to beare them.* They were *burdensome* and *grieuous* vnto him.

Such were the sinnes of *Israel*, we know it by the 43. *chap.* of *Esai.* There verse 24. thus saith the *Lord* to *Israel*: *Thou hast made me to serue with thy sinnes, thou hast wearied me with thine iniquities.* What! Was God made to *serue* with the sinnes of *Israel?* Was he *wearied* with their iniquities? Its more then euident: the sonnes of *Israel*, were *burdensome*, and *grieuous* vnto God.

Are not the sinnes of the whole world such? Are not our sinnes such? Sweet *Iesus*, thou knowest they are such. The *labours*, the *troubles*, the *miseries*, the *griefes*, the *torments* which in the dayes of thy flesh, from the first houre of thy

Natiuitie, to the laſt moment of thy *ſuffering* vpon the Croſſe, thou haſt endured for vs, are ſo many demonſtrations, that our ſinnes are ſuch; that they are *burdenſome* and *grieuous* vnto thee.

g Phil. 2. 7.
h Luk 2. 7.
i Matth. 2. 14
k Mat. 13. 55.
l Mark. 6. 3.
m Mat. 4. 2.
n Ioh. 4. 7. & 19. 28.
o Ioh 8. 23. &c.
p Luk 22. 63.
q Verſ. 44.
r Mat. 27. 29
ſ Mat. 26 67 Mark 14. 65.
t Ioh. 20. 20, 25
u Joh. 19 34. 37

Dearely beloued, behold we Chriſt Ieſus in the g *forme of a ſeruant*, laid in a h *manger*, exiled i from his countrey, k reputed for a *Carpenters ſonne*, yea for a l carpenter; m hungering, n thirſting, o reuiled, rayled vpon, p ſhamefully abuſed; and in an agonie, q ſweating great *drops of blond*; we muſt confeſſe our ſinnes to haue beene the cauſe of all.

Behold we his glorious head crowned r with *thornes*; behold we his ſweete face ſ *buffetted* and ſpit vpon; behold we his harmeleſſe t *hands* diſtilling forth goare bloud; behold we his naked *ſide* u pearced through with a ſharpe ſpeare; behold we his vndefiled *feet*, which neuer ſtood in the way of ſinners, dented through with *cruell nayles*; wee muſt confeſſe our ſinnes to haue beene the cauſe of all.

x Eſa. 53. 5.

Our ſinnes the cauſe of all! *Eſay* confeſſeth it, *chap.* 53. 4. *Surely, He* [Chriſt Ieſus] *hath borne our griefes, and carried our ſorrowes*: he was wounded x *for our tranſgreſſions*, he was *bruiſed for our iniquities*; *the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.* S. *Matthew* repeats it, *chap.* 8. 17. *Himſelfe tooke our infirmities, and bare our ſickneſſes.* So doth S. *Peter*, 1. *Epiſt. chap.* 2. 24. Chriſt *his owne ſelfe bare our ſinnes in his owne bodie on the tree: by his ſtripes are we healed.* S. *Paul* ſpeakes as plainely, *Rom.* 4. 25. Chriſt *was deliuered for our offences*: and 1. *Cor.* 15. 3. *Chriſt died for our ſinnes.* Our ſinnes are the cauſe of all Chriſts ſufferings.

Our ſinnes the cauſe of all Chriſts ſufferings! Its euen ſo. S. *Auguſtin Meditat. cap.* 7. doth thus elegantly deliuer it: The *ſinner* offendeth, the *iuſt* is puniſhed; the *guiltie* tranſgreſſeth, the *innocent* is beaten; the *wicked* ſinneth, the *godly* is condemned; that which the *euill* deſerueth, the *good* ſuffereth; the *ſeruant* doth amiſſe, the *maſter* maketh amends; *man* committeth ſinne, and *God* beareth the puniſhment.

ishment. So true is my doctrine,

Our sinnes are sometimes burdensome and grieuous vnto God.

So *burdensome*, so *grieuous*, as that he is inforced to complaine, as here he doth against *Israel*, *I am pressed vnder you, as a Cart is pressed, that is full of sheaues.* Stands it thus Beloued? May our sins be *burdensome* and *grieuous* vnto God? May they *presse* him, *as a Cart is pressed, that is full of sheaues?* Make we hereof this vse; to hate *sinne*, to detest it, to flie from it, as from the *Deuill*, who is the *Author* of it.

Syracides in his *Ecclesiasticus*, *chap.* 21. to incite vs to the hatred of *sinne*, to the detestation of it, and to flie from it, compareth *sinne* to a *Serpent*, to a *Lyon*, to a *two edged sword*. To a *Serpent*, vers. 2. *Flee from sinne, as from the face of a Serpent; for if thou commest too neere it, it will bite thee.* To a *Lyon* in the same verse, *Flee from sinne as from a Lyon; the teeth thereof are as the teeth of a Lyon, slaying the soules of men.* To a *two edged sword*, *vers.* 3. Flee from sinne as from a *two edged sword*; for all iniquitie is as a two edged sword, *the wounds whereof cannot be healed.*

But what is a *two edged sword?* what the *teeth* of a *Lyon?* what the *face* of a *Serpent?* what the *Deuill* himselfe, to the *loue of God?* Flee from sinne for *the loue of God*, that with thy sinnes thou be not burdensome and grieuous vnto God. If we cannot but sinne (as, the truth is we cannot, such is our imperfection) yet let vs not increase the measure of our sin, by any wicked malice. If we cannot stay our selues from *going* in the paths of sinne, yet let vs stay our selues for *going* on therein. Stop we the course of our sinnes, as the Lord shall enable vs; and let vs not, by the fulnesse of their measure, pull vengeance from Heauen, whether God will or no. A heauie day and houre will it be to you, to me, to any, if the *Lord* shall once say vnto vs, as here he doth to *Israel*, *I am pressed vnder you, as a Cart is pressed, that is full of sheaues.*

Againe, stands it thus, beloued? May our sinnes be bur-

denſome and grieuous vnto God? May they *preſſe him as a Cart is preſſed, that is full of ſheaues?* Make we then here of a ſecond vſe, euen to admoniſh ſuch ſinners as are obſtinate and impenitent. They may from hence be remembred, that if they be burdenſome and grieuous vnto God, [*with their obſtinacie and impenitencie*] God will be burdenſome and grieuous vnto them *with his plagues.*

Obſtinacie, impenitencie! O let ſinnes of ſuch an eleuation be farre from our Coaſts. If we driue God to call a conuocation of Heauen and Earth, as *Eſa.* 1.2. *Heare* O heauens, *and giue eare* O earth: *I haue nouriſhed and brought vp Children, and they haue rebelled againſt me*; if we driue him to call on the mountaines & the foundations of the earth to heare his controuerſie, as *Micah* 6.2. *Heare yee,* O mountaines, *the Lords controuerſie, and yee ſtrong foundations of the earth; the Lord hath a controuerſie with his people, and will plead with them*: if we driue him to his old complaint, *Hoſ* 4.1. *There is no truth, nor mercie, nor knowledge of God in the land, By ſwearing, and lying, and killing, and ſtealing, and whoring* yee *breake out, and blond toucheth blond*: if we thus and thus *force* God, what ſhall become of vs in the end? Will hee not againe *force* vs, to cry out, houle, and repent, that euer wee thus and thus *forced* him? Yes, without all controuerſie he will. He will poure out [x] *his furie like fire*, he will *throw downe rockes* before him; and ſhall we then be able to ſtand? Its impoſſible we ſhould, vnleſſe truly and vnfeinedly renouncing all ſhew of *obſtinacy* and *impenitencie*, we become dutifull and obedient children to the *Lord our God.* O how deſirous, how earneſt is our ſweete *Sauiour*, we ſhould be ſuch? How pathetically doth he perſwade our, and the whole Churches reformation? *Cant.* 6.13. *Returne, returne* O Shulamite; *returne, returne.* Let our reply be, with Saint *Auſtine, Domine, da quod jubes, & jube quod vis, Lord*, giue vs abilitie to *returne* to thee, and then command vs to *returne*: or with *Ieremie chap.* 31.18. *Turne thou* vs vnto thee, ô Lord, and we *ſhall be turned*; *thou art the Lord our God.*

x *Nahum* 1.6.

Thus haue you my doctrine, and the vſes thereof. My doctrine was: *Our ſinnes are ſometimes burdenſome and grieuous vnto God.* My firſt vſe was; an incitement to the deteſtation of ſinne in generall. My ſecond was, a caueat againſt the fouleſt of ſinnes, *obſtinacie* and *impenitencie.* My doctrine branding our ſinnes with burdenſomeneſſe and grieuouſneſſe in reſpect of God; I grounded vpon the complaint, which in my text, God maketh againſt *Iſrael*; *I am preſſed vnder you, as a Cart is preſſed that is full of ſheanes.* God is *preſſed* vnder our ſinnes; therefore our ſinnes are *burdenſome* vnto him, they are *grieuous* vnto him.

But here it may be queſtioned, how God can be ſaid to *complaine* of our ſinnes, to be *burdened* with them, to be *grieued* at them, ſith in himſelfe he hath all pleaſure and content? He dwelleth in ſuch [y] *light*, ſuch brightneſſe of glory, as neuer mortall foote could *approach vnto*: the ſight of his face is to vs on earth vnſufferable; no mortall eye *euer ſaw him*, nor *can ſee him*: he [z] *inhabiteth the eternitie*, is the [a] *firſt*, and is *the laſt*, and [b] *changeth not*; yea, hath not ſo much as a [c] *ſhadow of change*. How then is it, that he oft *complaineth*? how can he be *burdened*? how *grieued*?

y 1. *Tim.* 6. 16.
z *Eſa.* 57. 15.
a *Eſa.* 44. 6.
b *Mala.* 3. 6.
c *Iam.* 1. 17.

Complaints, we know, are the witneſſes of a *burdened*, and *grieued* ſoule. God here *complaineth* of preſſure, that he is *preſſed* vnder Iſraell, *as a Cart is preſſed, that is full of ſheanes*: from whence the collection is, that the ſinnes of *Iſrael* are *burdenſome* and *grieuous* vnto God. But can this be ſo indeed? Can our *ſinnes* be *burdenſome* vnto God? Can they be *grieuous* vnto him? or can God *complaine* that they are ſuch? What can be ſaid vnto it?

Will you, that I ſpeake properly, without a figure? Then thus I ſay: *God cannot* complaine, *becauſe he cannot be* burdened, *or* grieued. Could he be burdened or grieued, hee could *ſuffer*: But he cannot *ſuffer*. Euery blow of ours, though we were as ſtrong and high, *as the ſonnes of Anak*, light ſhort of him. If ſome could haue reached him, it had gone ill with him long ere this. But *God cannot ſuffer*. So

true is that axiome of the Schooles: *No passion can befall the Deitie. Aquinas* 1. *qu.* 20. *art.* 1. thus deliuers it: *Nulla passio est in Deo*; there is no passion in God: and *lib.* 1. *Contra Gentiles cap.* 89. *In Deo non sunt Passiones affectuum*; there are no *affectiue passions* in God. By *affectiue passions* he vnderstandeth the *passions* of the *sensitiue appetite*, which therefore are not in *God*, because *God* hath no such *appetite*, as *Ferrariensis* hath well obserued.

Well then, if these *passions* of *complaining*, of *repenting*, of *grieuing*, of *fainting*, and the like, cannot *properly* be sayd to be in God, how are they so frequently in holy Scripture ascribed vnto him?

My answere is, they are ascribed vnto him καταχρηστικῶς, *per* ἀνθρωποπάθειαν, *abusiuely*, by an *Anthropopathie*. It is *Athanasius* his golden rule πάντα ἀνθρωποπαθῶς μὲ λέγονται, διαφερόντως δ νοοῦνται. Say God *complaineth*; say he *repenteth*; say he *grieueth*; say he *fainteth*, or is *wearied*; all these are spoken of God for our *capacities*, but are to be vnderstood, as *its fit for God*.

God in holy Scripture speaking of himselfe as if these passions were familiar with him, he appeares as transfigured into the likenesse of our nature, and in our owne familiar termes speaketh to our shallow vnderstandings. As an old man speaking to a child, frames his voyce in a childish phrase. So God speaking to vs men, speakes as the manner of men is to speake. Διὰ τὴν ἡμετέραν ἀσθένειαν (saith *Athanasius Disput. contra Ariam in Niceno concilio*) for *our imbecillitie* God thus speaketh: he descends to *our capacities*: and that men may in some measure know him, he will bee knowne as man; by *passions* or *affections*, by *complaining*, by *repenting*, by *grieuing*, by *fainting*. By these he signifies not what he is indeed, but what is needfull for vs to know of him. For we well acquainted with the vse of these naturall passions in our selues, may the better guesse at the knowledge of that *God*, to whom we heare them ascribed by *translation*. By *translation*, not *properly*: or as one well sayth,

per

per figuram, non naturam, by a figure, not by nature: or as the Schooles speake *quoad effectum, non quoad affectum*, in the effect, not in the affection; So *Aquinas Par.* 1ª. *qu.* 21. *art.* 3. C.

But hauing intreated elſe where of this queſtion, *Whether there be any affection or paſſion in God*, in my 17. *Sermon* vpon *Hoſeah chap.* 10. I now ſay no more of it. Onely I conclude it affirming with *Gregorie Moral. lib.* 20. *cap.* 23. that God is, *Sine Zelo Zelans, ſine irâ irascens, ſine dolore & pœnitentiâ pœnitens, ſine miſero corde miſericors, ſine previſionibus præſciens*: that God is zealous without *zeale*, angry without *anger*, grieuing without *ſorrow*, repenting without *penitencie*, pitifull without *pitie*, foreknowing without *foreſight*. There is *no paſſion at all in God.*

Thus haue you my anſwere to the queſtion euen now propounded. The queſtion was: *How God may be ſayd to complaine of our ſinnes, to be burdened with them, or to be grieued at them, ſith in himſelfe he hath all pleaſure and content?* My anſwere is, *He cannot be ſaid ſo to doe in a proper ſenſe and underſtanding*, becauſe God is not obnoxious to any paſſion, but *improperly, in a figure, abuſiuely, metaphorically, by an Anthropopathie, and metonymically, he may well be ſayd ſo to doe*: he may well be ſayd to *complaine* of our ſinnes, to be *burdened* with them, and to be *grieued* at them. So he *complaineth* againſt *Iſrael*, here in my text; *I am preſſed vnder you, as a Cart is preſſed that is full of ſheaues.*

Hitherto haue I ſtood vpon the firſt Interpretation of theſe words, depending vpon the *intranſitiue* or *newtrall ſignification* of the Hebrew *verbe* עָקַם I *am preſſed.* The other Interpretation growing vpon the *tranſitiue* ſignification of the ſame verbe, is put in the Margent of our neweſt *Engliſh* tranſlation, and thus it is,

I will preſſe your place, as a Cart full of ſheaues preſſeth.

It is the very reading of *Tremellius* and *Iunius*. *Ionathan* doth not much varie from it; nor *R. Abraham*, and other Hebrew

Hebrew Doctors, nor the wise men of *Spaine*, as *Pagnine* hath obserued· Our new expositors for the most part doe mention it, *Calvin*, and *Danæus*, *Brentius* and *Winclelman*, *Mercerus* and *Quadratus*, *Christopherus à Castro*, and *Petrus à Figuiero*, I will presse you.

In an old English Bible, It may be *Taverners* translation) I find this place thus Interpreted; *I will crashe you in sunder, like as a wayne crasheth, that is full of sheaues.* I will *crash you*, or, I will *presse you*: the meaning is the same: and thus I paraphrase it,

I] the *Lord*, *Iehovah*, your Lord God, *will presse your place*, whersoeuer it shall be; But how? Either *as a cart full loaden with sheaues presseth*] the earth, and whatsoeuer else it passeth ouer; or *as a cart full loaden presseth the sheaues in the threshing floare*: or *as a cart full loaden with sheaues is it selfe pressed.* I will presse you, *as a cart full of sheaues presseth*, or *is pressed.*

By this second Interpretation of my text, my text is *Comminatorie.* The Lord threatneth to punish *Israel* for their sinnes; to punish them *non levi manu, aut viribus languidis*, not with a light hand, or languishing force, *sed magno nisu ac robore*, but with great endeuour and strength. *I will presse you, as a cart full of sheaues presseth*, or is *pressed.*

God euer iust, and immutable, assigneth to like sinnes like punishments. We for sinning come not short of the *Israelites.* May we not then well expect their *punishments*? Yes doubtlesse, we may: and this *Commination* may be as well to vs, as to them; *I will presse you, as a cart full of sheaues presseth*, or is *pressed.* From this *Commination* we may take this lesson:

God will neuer suffer sinne to escape altogether vnpunished.

He will not. His *commination* of punishment giuen in *Paradise* to the transgressor of his law, is a proofe of this truth. The *Commination* is, *Gen.* 2. 17. *In the day that thou eatest thereof*, [of the tree of knowledge of good and euill] *thou shalt dye the death.* *Adam* transgressed the Law; it was his

sinne;

ſinne; the puniſhment of it, in him and his whole poſteritie, is *death*.

Hitherto belongeth that *malediction*, Deut. 27. 26. which is repeated, *Gal.* 3. 10. *Curſed is euery one, that continueth not in all things, which are written in the Booke of the Law, to doe them.* Now *God* is euer true in his ſayings, and he euer performeth, what he ſaith. If thou then faile in the performance of any one Commandement of his Law, or of any braunch thereof, the *Curſe* layeth hold on thee, and obligeth thee to *puniſhment*.

In the firſt Chapter of the Epiſtle to the *Rom. verſ.* 32. we know it to be τὸ δικαίωμα τοῦ Θεοῦ, the *Law* of God, his *righteous* and *iuſt Law*, his *Law* of *Nature*, that, they which doe ſuch things, (as are there rehearſed) are worthie of death. Art thou *filled* with *vnrighteouſneſſe*, with *fornication*, with *wickedneſſe*, with *couetouſneſſe*, with *maliciouſneſſe*? Thou art worthie of death. Art thou *full* of *enuie*, of *murther*, of *debate*, of *deceit*, of *malignitie*? Thou art worthie of death. Art thou a *whiſperer*, a *backbiter*, a *hater of God*? Thou art worthy of death. Art thou *deſpiteful*, or *proud* or a *boaſter*, or an *inuentor of euil*, or *diſobedient to thy parents*? thou art worthy of death. Art thou *without vnderſtanding*, or *without naturall affection*? Art thou *a couenant breaker*, or *implacable*, or *vnmercifull*? Thou art worthie of death. It is τὸ δικαίωμα τοῦ Θεοῦ, the *Law* of God, his *righteous* and *iuſt Law*, his *Law* of *Nature*, that they which commit ſuch things, are worthie of death. They are *worthie of death*: and *death* muſt be their wages. It muſt be ſo. So true is my Doctrine,

God will neuer ſuffer ſinne to eſcape altogether vnpuniſhed.

For the further illuſtration of this truth, I might produce the ſuffrages of the auncient; of *Auſtine*, and of *Gregorie*. But hauing elſewhere done that in my 18. Sermon vpon the 10. of *Heſeah*, I will not now againe doe it: and what need I draw from the *Riuers*, when I am full of the *fountaine*?

fountaine ? Yet may I not end, without making some vse hereof.

My first vse shall be, to reproue such as teach otherwise, as *Socinus Osterodius, Gittichius*, and other the enemies of *Christs satisfaction*. They will thus argue: if God will neuer suffer sinne *to escape vnpunished*, then belike hee *casteth all men into Hell*, there to be *punished* with infernall torments.

I answere, No. *Sed quosdam infernalibus pœnis punit, cæteris peccata remittit*: Farre bee it from God, that he should punish all, the *Elect* as well as the *Reprobate*, with infernall torments. Some, *all the Reprobate*, he so punisheth: but to others, to *all the Elect*, he forgiues their sinnes.

Their reply here is: Doth God forgiue *the Elect* their sinnes? Why then it is likely, he leaues them *altogether vnpunished*.

Our answere is: Not so. God doth not leaue the sinnes of the *Elect altogether vnpunished*; but doth *punish* them all, by *translating* their sinnes from them, to his owne sonne, *Christ Iesus*: according to that, *Esay* 53. 6. The *Lord hath laid on him the iniquitie of vs all. He was wounded for our transgressions*; he *was bruised for our iniquities*. The summe of all is; Our transgressions, our iniquities, our sinnes God *punisheth* in Christ, and for his sake *forgiues* them vs. Thus farre the reproofe.

My second Vse is, a short word of exhortation. Will not God suffer any sinne to escape *altogether vnpunished*? What then shall become of vs, beloued? Our sinnes! Are they not impudent and vnblushing? Are they not acted with lifting vp the *hand*, and *heele* against God? The *hand* in opposition, the *heele* in contempt? Our *sinnes*! They keepe not low water; the tyde of them is euer swelling: they are obiects to the *eye* of the *world*, and are proud, that they are obserued.

I haue read of *two ladders*, by which men climbe to Heauen; *prayers* and *sinnes*: the godly by their *prayers*, the wicked

wicked by their *sinnes*. By this latter ladder did *Sodome* and *Nineueh* climbe. O let not our *sinnes* bee such *climbers!* Rather then they should presse into the presence chamber of *Heauen*, and grow acquainted with *God*, let vs keepe them downe, and here *punish them*. For they *must be punished*.

Must be! Yea, sayth S. *Austine Enarrat. in Psal.* 58. *Iniquitas omnis, parua magnáue sit, puniatur necesse est*: Euery sinne, be it great, or be it little, must of necessitie bee punished.

Must it! By whom? He there tells you, *aut ab ipso homine pœnitente, aut a Deo vindicante*; eyther by man repenting, or by God reuenging. For *quem pœnitet, seipsum punit*, who so *repenteth* of his sinnes, he *punisheth* himselfe for his sinnes. *Ergo, fratres, puniamus peccata nostra*: therefore brethren, let vs be our owne punishers: *punish* we our selues, our *sinnes*, that God may haue mercie on vs.

He cannot shew mercie vpon workers of iniquitie, *quasi blandiens peccatis, aut non eradicens peccata*, as if he flattered men in their sinnes, or had no purpose to roote out sinne.

Prorsus aut punis, aut punit. Beleeue it either thou must punish thy selfe, or God will punish thee. *Vis non puniat, puni tu.* Wilt thou that God should not punish thee, then punish thou thy selfe: and wash away thy sinnes with the salt and bitter teares of vnfeined Repentance, through a liuely faith in the bloud of our Lord and Sauiour *Iesus Christ*: So shall not thy sinnes be layed vnto thy Charge: but they shall be as a bundle that is bound vp and is cast into the bottome of the Sea: they shall neuer rise vp against thee.

If thou thus punish thy selfe, God will not complaine of thee, that he is *pressed* vnder thee *as a Cart is pressed, that is full of sheaues*: nor will he threaten, to *presse* thee, *as a Cart full of sheaues presseth*, or is *pressed*.

Now

Now forsaking the ladder of our sinnes, climbe we to Heauen with the ladder of our prayers.

O Lord, our God, the giuer of all grace, grant, we beseech thee, that we may vnfainedly bewayle our sinnes, be they neuer so small, and may amend all without excuse, as well our secret sinnes, as those that are knowne, that we may in thy good time be translated from this valley of sinnes, to that thy blessed habitation aboue, where we may with all Saints for euer sing: Halleluja, *Saluation, and glory, and honour, and power, vnto the Lord our God for euermore.* Amen.

(∴)

THE

THE XX. LECTVRE.

AMOS 2. 14, 15, 16.

Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mightie deliuer himſelfe.

Neither ſhall he ſtand, that handleth the bow, and he that is ſwift of foote ſhall not deliuer himſelfe, neither ſhall he, that rideth the Horſe, deliuer himſelfe.

And he, that is couragious among the mightie, ſhall flee away naked in that day, ſaith the Lord.

THE defiance is ſet, the trumpet is blowne, the warre is proclaimed from *the Maieſtie of heauen*, againſt the *Kingdome* of the *ten tribes of Iſrael*. Such was the height of their impieties, diſcouered, *verſ.* 6, 7, 8. ſuch the foulenesſe of their ingratitude, blaſed *verſ.* 12. that they could not looke for leſſe, then a diſſipation, a diſperſion and ouerthrow by warre.

The proclamation you heard of, of late, out of the 13. *verſe*, it was made, either by way of a grieuous complaint, *Behold, I am preſſed vnder you, as a cart is preſſed, that is full of ſheaues:* or by way of a terrible commination, *Behold, I will preſſe you, as a cart full of ſheaues preſſeth*, or *is preſſed.*

The ſucceſſe and euent of this warre now followeth, *verſ.* 14, 15, 16. wherein three generals haue bin obſerued: *Impotentia fugiendi, Debilitas in reſiſtendo*, and *Fuga fortium.*

The firſt was, their *impotencie* and *vnableneſſe* to eſcape by

by *flight* in the day of battell: the second, their *debilitie* and weakneſſe in reſiſting the enemie: the third, the *flight* of their moſt valiant and ſtout of heart. Three generalls they are, and are by our Prophet diuided into ſeauen ſeuerall branches: in which he deſcribes *grauitatem tribulationis*, as *Caſtrus* ſpeaketh, the grieuouſnes of their tribulation; or as *Quadratus*, *ſummam calamitatem & angustiam*, the extreame miſerie and anguiſh, whereinto they were to fall.

He ſheweth Gods iudgements to be ineluctable. If he will the puniſhment of any, there is no place *for refuge*, no *evaſion*, no meanes to *eſcape*. Neither he that is of an *expedite* and agile *bodie*, nor the *ſtrong* man, nor the *mighty*, nor the *bow-man*, nor the *ſwift of foote*, nor the *horſeman*, nor the *couragious and ſtout of heart*, ſhall be able to helpe himſelfe *in that day*, in the day of Gods reuengement.

Thus haue you ſummarily the ſcope of our *Prophet* in this Scripture, and the meaning thereof. I muſt now deſcend to the particulars. The firſt of the ſeauen miſeries, here foretold to betide the *Iſraelites*, is in the beginning of the 14. *verſe*.

The flight ſhall periſh from the ſwift.

IT is an *Hebrew* phraſe. I meete with the like, *Pſal.* 142. 4. *Periit fuga à me.* So *Dauid* in extreame danger in the Caue, complaineth: The *flight* periſhed from me, or *Refuge* failed me; or, I had no place *to flie* vnto: that is, I ſaw not which way I might eſcape; all hope of evaſion was gone from me; I was in mine owne eyes, of neceſſity to haue periſhed. *Periit fuga à me*, The flight periſhed from mee.

The like forme of ſpeech is, *Ierem.* 25. 35. *Peribit fuga à paſtoribus, & ſaluatio ab optimatibus gregis*: The *flight* ſhall *periſh* from the ſhepheards, and *ſafetie* from the chiefe of the flocke: that is, The ſhepheards ſhall haue no way to flee,

flee, and *the principall of the flocke*, the Rams of the flocke shall haue no way to escape; *Peribit fuga*, the *flight* shall *perish* from the shepheards, and *safti*s from the chiefe of the flocke.

So, *Iob* 11.20. it is part of the infelicitie of the wicked, *Peribit fuga ab eis*, flight shall perish from them, that is, they shall not escape.

The meaning of this phrase is well expressed, *Amos* 9.1. *Non erit fuga eis qui fugient, & non saluabitur ex eis, qui fugerit.* He that fleeth of them, shall not *flee away*, and he that escapeth of them, shall not *be deliuered*. Surely from such *peribit fuga*, flight shall perish; *flee* they may, but by their flight they shall not *escape*.

Peribit fuga, the *flight shall perish from the swift*. As the *flight* perisheth, so may other things be said to perish, the *Law*, and *Counsell*, and the *Word*; the Law from the *Priest*, and counsell from the *wise*, and the word from the *Prophet*. *Ier.* 18.18.

So, *Ezech.* 7.26. it is said, *The law shall perish from the Priest, and counsell from the Ancients*. And *Ierem.* 49.7. *Counsell is perished from the prudent*. And *Esai.* 29.14. *the wisdome of the wise men shall perish*.

Now for the *law*, and the *word*, and *wisdome*, and *counsell* to *perish* from the *Priest*, from the *Prophet*, from the *Wise*, from the *Prudent*, and from the *Ancient*, what else is it, then for such men to be destitute of such things; the *Priest* of the *Law*, the *Prophet* of the *Word*, the *wise*, the *prudent*, and the *ancient*, of *wisedome* and *counsell*?

So touching my text, I say, for *the flight to perish from the swift*, it is nothing else, then for the *swift* to be destitute of *flight*, to be depriued of *flight*, to be altogither vnable to *flee away*, when he would.

The flight shall perish from the swift.

The *swift*! Who is that? The old *Hebrewes* say, it is *Ieroboam*, *sonne of Nebat*[a], who fled from *Salomon* into *Ægypt*, as S. *Hierome*, and after him[b] *Remigius*, *Rupertus*, *Castro*, *Albertus*,

a 1. *King.* 11.40.

b *Christoph. à*

Albertus, *Hugo*, and *Dionyſius* haue obſerued. This *Iewiſh* conceit is in this place enlarged: As by the *Swift* they vnderſtand *Ieroboam*, ſonne of *Nebat*, who fled from *Salomon*; ſo by the *Strong*, they vnderſtand [c] *Baaſha*, that warlike King, who all his dayes had warre with *Aſa King of Iudah*; by the *Mighty*, King [d] *Omri*; by the *Bowman*, [e] *Iehu*, the ſonne of *Nimſhi*, who ſlew *King Ioram* with an [f] arrow; by the *Swift* of foote, *King* [g] *Menahem*; by the *Horſeman*, *King* [h] *Pekah*, the ſonne of *Remaliah*; and by the *Courageous* and *ſtout of heart*, K. [i] *Hoſhea*, ſonne of *Elah*, the laſt of *the Kings of Iſrael*.

c 1. *King* 15.16.
d 1. *King*. 16.16.
e *Cap*. 19.16.
f 2. *King*. 9.24.
g 2 *King*. 15.19.
h *Cap*. 15.25.
i *Cap*. 17. 1. *&c*.

But theſe are *Hebraorum ſomnia*, as *Lyra* calls them; or, as *Mercerus*, *Nugamenta*: they are Iewiſh *dreames* and *toyes*, vnworthy the maieſtie of *holy Scripture*. I therefore paſſe them ouer: and doe vnderſtand this branch, of *the flight* periſhing *from the ſwift*, with the other ſix that follow, of the *vtter ſubuerſion* of the ſtate of *Iſrael*, and the *finall captiuitie* of that people, when they were caried away by *Salmanaſſar* into *Aſſyria*. In that day (a heauy day to them) neither he that was of a *ſwift*, an expedite and an agile *bodie*, nor the *ſtrong* man, nor the *mighty*, nor the *archer*, nor the *ſwift of foote*, nor the *rider*, nor the *courageous* and *ſtout of heart*, found any meanes to ſaue or helpe himſelfe.

From the firſt of theſe ſeauen miſeries thus expreſſed in this firſt branch, *The flight ſhall periſh from the ſwift*, we may take this leſſon,

When God reſolueth to puniſh men for ſinne, there is no refuge for him, no euaſion, no eſcaping by flight, though he be of a ſwift, an expedite, and an agile bodie.

This truth *Albertus* would ratifie with thoſe words, *Prou*. 9 2. *Velox pedibus offendet*. He that is ſwift of foote *offendeth*, ſtumbleth, hitteth againſt ſome ſtone, or ſtump, and ſo falleth, and is ouertaken. But the allegation is impertinent. The words are againſt *raſh* and *vnaduiſed actions* in the courſe of mans life; and doe beare with them this

this ſenſe: As he that runneth haſtily, if he looke not to his feete, that he may chuſe the good way, and leaue the bad, is in great danger of continuall falling: ſo he, that haſtily and without due deliberation goeth about this or that, may eaſily tranſgreſſe before he be aware. This ſenſe is naturall to the words, as we render them: *He that haſteth with his feete, ſinneth.* If thou runne haſtily to euill, thou ſinneſt againſt God and thine owne ſoule.

The other place alleaged by *Albertus* to proue, that there is no evaſion, no eſcaping for the *ſwift*, is more pertinent. It is in *Eſay chap.* 30. 16. *Velociores erunt, qui perſequentur vos.* Thinke you not by *flight* to ſaue your ſelues: for they, that ſhall purſue you, ſhall be as *ſwift* as you, or *ſwifter.*

As pertinent is that of the Preacher, *Eccl.* 9. 11. *There is no race to the ſwift*, or, *in running it helpeth not to be ſwift.* The meaning of it the *Chaldee Paraphraſe* thus expreſſeth: though men be as *ſwift* as *Eagles*, yet ſhall they not *by running* helpe themſelues, or deliuer themſelues from death in the day of battell. The *Hebrewes* refer this to *Haſahel*, one of the ſonnes of *Tzeruiah*, who though he were an exceeding *ſwift* runner, *as light of foote as a wilde Roe*, as he is deſcribed, 2. *Sam.* 2. 18. yet could he not eſcape, but he muſt be ſlaine [k] by *Abner.*

k 2. *Sam.* 2. 23.

We read of diuers, ſwift of foote beyond admiration: of *Atalanta* in the [l] *Poet*, who ſeemed

l *Ouid. Metam. lib.* 10. *fab.* 14.

Scythicâ non ſegniùs ire ſagittâ,

to runne as faſt, as an arrow flyeth from a ſtrong bow: of *Camilla* in an other [m] *Poet*, that ſhe did *curſu pedum*, with her ſwift feete, *out-runne the winds*; that ſhe flew ouer ſtanding corne,

m *Virg. Æneid. lib.* 7.

nec teneras curſu læſiſſet ariſtas

and did *no hurt to the eares* thereof; that ſhe iournied vpon the reſtles and ſwelling Ocean, and *neuer dipped the ſole of her foote* therein. Of *Iphictus* in [n] *Orpheus*, [o] *Nonnus*, and [p] others, that he likewiſe *ranne ouer ſtanding corne* without *hurt* vnto the eares, and *walked vpon the Sea*: of *Orion*, *Ne-*

n *In ſacro ſermone.*
o *Dionyſius lib.* 28.
p *Heſiodus. Demaratus. Hygin. Aſtrom. lib.* 2. *in Orione.*

ptuus ſonne in *Hyginus*, that he could runne *vpon the wanes of the Sea:* of *Arias*, *Menecles* his ſonne, in the *Greeke* ¶ *Epigram*, that running in a race *from the beginning to the end no man could ſee him*, ſo ſwift he was of foote.

¶ lib. 1. Epig. 3. *Antipater.*

But theſe I take to be either *fabulous*, or *hyperbolicall*. Yet ſay, there were ſuch; ſay, there are ſuch; I ſay, neither was there for them, neither is there for theſe, any *euaſion*, or *eſcaping* from God. No, not any at all. My Prophet in the next verſe, *the 15. of this Chapter*, ſpeaks it in plaine tearmes; *He, that is ſwift of foote, ſhall not deliuer himſelfe.*

Not deliuer himſelfe! and yet *ſwift of foote*. It is euen ſo. Why may he not *attempt* to flee? Perchance he may: yet ſhall his *attempt* be fruſtrate: for thus ſaith the *Lord*, *Amos* 9. 1. *He, that fleeth, ſhall not flee away, and he that eſcapeth, ſhall not be delinered.* Yea, ſaith he, *though they digge into Hell, thence ſhall mine hand take them: though they climbe vp to Heauen, thence will I bring them downe.* And *though they hide themſelues in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottome of the Sea, thence will I command the ſerpent and he ſhall bite them.* And *though they goe into captiuitie before their enemies, thence will I command the ſword, and it ſhall ſlay them.* In this *Hyperbolicall* exaggeration, (for ſuch it is in the iudgements of *S. Hierome*, *Remigius*, *Albertus*, *Hugo*, and *Dionyſius*) he ſheweth, how impoſſible it is for man, by ſeeking *to flee, to lurke, or to hide himſelfe*, to exempt himſelfe from the power or wrath of GOD.

This impoſſibilitie of hiding our ſelues from the power, or wrath of God, either in *Heauen*, or *Hell*, or *Sea*, or *darke place*, or any where elſe, is elegantly and fully illuſtrated by the ſweeteſt ſinger of Pſalmes, *Dauid*, *Pſal* 139. 7.

Whither ſhall I goe from thy ſpirit? or whither ſhall I flie from thy preſence?

If

If I aſcend vp into Heauen, thou art there: if I make my bed in Hell, behold, thou art there.

If I take the wings of the morning, and dwell in the vttermoſt parts of the Sea,

Euen there ſhall thy hand lead me, and thy right hand ſhall hold me.

If I ſay, Surely the darknes ſhall couer me: euen the night ſhall be light about me.

Yea the darkneſſe hideth not from thee, but the night ſhineth as the day: the darkneſſe and the light are both alike to thee.

You ſee, nor *Heauen*, nor *Hell*, nor *Sea*, nor *darkneſſe* could hide *Dauid* from the preſence of God. Could they not hide *Dauid*, and ſhall they be able to hide others? They ſhall not. God makes it good by that his vehement aſſeueration, *Ierem.* 23. 23. *Am I a God at hand, ſaith the Lord, and not a God a far off?*

Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill Heauen, and Earth, ſaith the Lord? You ſee againe: *At hand* or *further off*, in *Heauen*, or *Earth*, in places of *moſt ſecrecie*, our Lord he is God, he *ſeeth all things*, he *fills both Heauen and Earth*. Thus haue you the confirmation of my doctrine, which was,

When God reſolueth to puniſh man for ſinne, there is no refuge for him, no evaſion, no eſcaping by flight, though he be of a ſwift, an expedite, and an agile bodie.

Is there no *refuge* for vs, no *evaſion*, no *eſcaping by flight*, when God will puniſh? No, there is none. How can there be any? ſith *our perſecutors* ſhall be *ſwifter then the Eagles of the Heauen to purſue vs vpon the mountaines*, and to *lay waite for vs in the wilderneſſe*: according to the mone that the daughter of *Sion* maketh, *Lament.* 4. 19. Flee we, as we may, to *mountaines*, to the *wilderneſſe*, to hide our ſelues; our flight ſhall be in vaine: for *our perſecutors* ſhall be *ſwifter then the Eagles of the Heauen*; they whom God will employ, to be the executioners of his diſpleaſure to-

wards vs, ſhall ſtill haue meanes to ouertake vs, and to finde vs out.

Will there be no *refuge* for vs, no *evaſion*, no *eſcaping by flight*, when God will viſit for our ſinnes? What ſhall we then doe beloued? What? *Vis audire conſilium?* Wilt thou heare counſell, ſaith *S. Auſtine* in his ſixth Treatiſe vpon *S. Iohns Epiſtle*, *Si vis ab illo fugere, ad ipſum fuge*; If thou wilt flee from him, flee to him. *Ad ipſum fuge confitendo, non ab ipſo latendo.* Flee to him by confeſſing thy ſins, but hide not thy ſelfe from him. *Latere enim non potes, ſed confiteri potes.* For its impoſſible thou ſhouldſt lye hid from him, yet mayſt thou confeſſe thy ſelfe vnto him. Say vnto him,[r] *Refugium meum es tu*, Lord thou art *my refuge* and *my fortreſſe: my God*, in thee will I truſt. *Refugium meum es tu*, Lord thou art my refuge.

r *Pſal.*91.2.

To like purpoſe the ſame *S. Auſtine* vpon *Pſal.*71. ſaith, *Non eſt quo fugiatur ab illo, niſi ad illum*, there is no flying from God, but by flying to Him. *Si vis evadere iratum, fuge ad placatum*, if thou wilt flee from him, as he is angry, flee to him as pacified.

So vpon *Pſal.*75. *Non eſt, quo fugias à Deo irato, niſi ad Deum placatum*; there is no flying from God *angry*, but to God *pacified*. *Prorſus non eſt, quo fugias*, beleeue it, there is no flying from God. *Vis fugere ab ipſo? fuge ad ipſum.* Wilt thou needs flee from him? then flee to him.

Flee to him! From whence and whither? Can I flee from any place where *God is not*, to ſome place *where he is?* Or is he not *euery where?* Fills he not *Heauen and Earth?* How then can I *flee to him?*

Vnderſtand not any locall flying *de loco ad locum*, but a flying *de vitâ ad vitam, de actu ad actum, de bonis ad meliora, de vtilibus ad vtiliora, de ſanctis ad ſanctiora*, as *Origen* ſpeaketh, *Homil.* 12. *in Geneſin*, and ſo mayſt thou *flee to God*. Flee from *life* to *life*, from an euill life to a good life; from *act* to *act*, from an euill act to a good act; from *good* to *better*; from *profitable* courſes to *more profitable*; from

ſanctified

ſanctified thoughts to *more ſanctified*; and thou doeſt flee to God. The performance of this thy flight muſt be, *non paſſibus pedum, ſed mentis profectibus*, not by the agilitie or ſwiftnes of thy *feete*, but by the increaſe or bettering of *will* and *vnderſtanding*.

Thus to *flee to God*, is nothing elſe, then to *draw neere vnto him*, to *haue acceſſe vnto him*, to *come vnto him*.

To *draw neere vnto him* we are exhorted, *Iam.* 4. 8. *Draw nigh vnto God, and he will draw nigh to you.* Draw nigh to God! but how? *Pedibus, aut paſſibus corporis*, with your *bodily feete* or *paces*? No, *ſed cordis*, but with the feete and paces of our heart. *Per bona opera*, ſaith the *Gloſſe*, by good workes: *per morum imitationem*, ſaith *Aquinas*, by honeſtie of life and conuerſation: *fide, affectu, pijs precibus*, ſaith another, by true faith, by ſincere affection, by godly and deuout prayers. Such are the *feete*, ſuch the *paces* of our hearts; by which, if we are contrite, broken, and ſorrowfull in ſpirit, for our ſinnes *already paſt*, and are carefull to preuent all occaſion of ſinne *hereafter*, we *draw nigh* to God; yea, we haue *acceſſe vnto him*.

To *haue acceſſe to God* we are invited, *Pſal.* 34. 5. *Accedite ad eum & illuminamini, & facies veſtræ non confundentur*: Let your *acceſſe* be to God, and be *lightned*, and your *faces ſhall not be confounded*. And this acceſſe to God, according to *S. Auſtine* vpon *Pſal.* 145. 16. is to be, *animo, non vehiculo; affectibus, non pedibus*; with the *minde*, not with a *chariot*; with our *affections*, not with our *feete*.

So the ſame *Father* vpon the 59 *Pſalme*. Our acceſſe to God muſt be, *non greſſu pedum, non ſubvectione vehiculorum, non celeritate animalium, non elevatione pennarum*, not by running with *our feete*, not by hurrying in a *coach*, not by riding vpon the *ſwifteſt of horſes*, not by mounting vp with *feathered wings*; *ſed puritate affectuum, & probitate ſanctorum morum*, but with puritie of affections, and ſanctitie of behauiour.

This our *acceſſe vnto God*, is nothing elſe, then *our comming vnto God*. The invitation to *come vnto him* is generall,

s Rom. 1. 3,7. t Matth. 1. 21. u Galat. 3. 13. x Revel. 17. 14. y Coloss. 1. 27.

Matth. 11. 28. It is there made by our *Lord*[s] *Iesus Christ*, our[t] *Sauiour*, and[u] *Redeemer*, the[x] *Lord of Lords*, and *King of Kings*, the *head* of all principalitie and power, the *ioy* and *crowne* of all Saints, the assured trust and certaine[y] *hope* of all the faithfull: and its made vnto all: *Come vnto me, all yee that labour and are heauy laden, and I will giue you rest.*

Come, Come vnto me. *Quibus gressibus ad semetipsam nos veritas vocat?* Christ the *Truth*, calls vs; but how shall we come vnto him? *Quibus gressibus?* by what steps or paces? *Gregorie* frames the question, *Moral. lib. 21. cap. 4.* and there giues this answer: *Ad se quippe venire nos Dominus præcipit, nimirùm non gressibus corporis, sed profectibus cordis*: its true; the Lord commands vs to *come* vnto him, not with the motion of our bodies, but with the proceedings of our hearts.

Thus I haue made plaine vnto you, what it is *Ad Deum fugere*, to flee to God. Its nothing else, then *Deo appropinquare, ad Deum accedere, ad Deum venire*: to draw nigh to God, to approch vnto him, to come vnto him: but whether we *flee*, or *draw nigh*, or *approch*, or *come vnto him*, the vnderstanding of all must be spirituall. Our *wings*, our *charriots*, our *coaches*, our *feete*, wherewith we are to *flie*, to *draw nigh*, to *approch*, to *come to God*, are all spirituall.

And what are they? They are *contrition*, *faith*, and *obedience*. With these we *approch*, we *draw nigh*, we *flie*, we *come to God*. *Vt miseri ad misericordiam, vt nudi ad divitem, vt famelici ad panem, vt infirmi ad medicum, vt serui ad dominum, vt discipuli ad magistrum, vt cæci ad lumen, vt frigidi ad ignem*; as the wretched to the *mercifull*, as the naked to the *rich*, as the hunger-staruen to *bread*, as the sicke to the *Physition*, as the seruant to his *Lord*, as the scholar to his *Master*, as the blinde to the *light*, as the cold to the *fire*: so *Hugo Cardinalis* vpon the 4th of *S. Iames.*

Now with these three, *Contrition*, *Faith*, and *Obedience*, the inseparable companions of true and vnfeigned *Repentance*, let vs *make haste* to God, and *flie* we with all speede from

from the *wolfe* to the *ſhepheard*, from *death* to *life*, from our *ſinnes* to our *Sauiour*, from the *paths of Hell*, full of all darkneſſe and horror, to the *way of Heauen*, full of all true ioy and pleaſure. So will God draw nigh to vs, *Liberando ab anguſtijs, gratiam dando, & de virtute ad virtutem promouendo*, ſaith the ſame *Hugo*: he will free vs from diſtreſſe, will giue vs of his grace, and will promote vs from vertue to vertue.

Thus ſhall it be with vs, if with the affection of the *ſpouſe* in the *Canticles* we call vpon the Lord. Her affection is ſeene *Chap.* 1.4. *Draw me*, ſaith ſhe, *and we will runne after thee.* Say we with like affection, *Lord draw vs and we will runne after thee.* Draw vs and we will *runne.*

That we may begin zealouſly to *runne* after God, we haue neede to be *drawne*, and that with great force. For vnleſſe he *draw* vs, we cannot [z] *come* to him, we cannot follow him. But if he once *draw*, Lo, then we *haſten*, then we *runne*, then we *wax hot.* Wherefore let the *Lord draw* vs, let him pull vs out from the bondage of our ſinnes, let him deliuer vs from this wicked world; let him powerfully incline our wills and affections towards him, let him giue vs ſtrength to cleaue vnto him; and then we, and all the faithfull, will at once with ſpeed and earneſtneſſe, *flie* vnto him, *draw nigh* vnto him, *haue our acceſſe* vnto him, and *come* vnto him.

z *Iob.* 6. 44.

Hitherto of the firſt branch of this fourteenth verſe, expreſſing the firſt of the ſeauen miſeries here foretold to betide the Iſraelites, that, *the flight* ſhould *periſh from the ſwift.* Now followeth the ſecond, and it concerneth their ſtrong men;

And the ſtrong ſhall not ſtrengthen his force.

THE ſtrong, חזק He in whom is *ſtrength*; ſtrength not of *minde*, but of *bodie*; he *ſhall not ſtrengthen his force*] though he be ὁ κραταιὸς, very ſtrong and luſtie, yet ὁ μὴ κρατήσει τῆς ἰσχύος αὐτοῦ, he ſhall not *reteine his force*: ſo daunted

daunted ſhall he be in heart, and his courage ſo abated, that he ſhall not dare for his owne defence to vſe the *ſtrength* he hath. He ſhall be, as if he had *no ſtrength* at all. The leſſon to be taken hence, is:

When God meanes to puniſh, a mans ſtrength will not helpe him.

It will not. For as it is in the ſong of *Hannah*, the mother of *Samuel*, 1. *Sam.* 2. 9. *By ſtrength ſhall no man preuaile.* No *man* againſt *God.* For God is Almightie. He *remoueth the mountaines, and they know not:* He *ouercommeth them in his anger.* He *ſhaketh the Earth out of her place, and the pillars thereof tremble.* He *commands the Sunne, and it riſeth not: and ſealeth vp the Starres.* He *alone ſpreadeth out the Heauens, and treadeth vpon the waues of the Sea.* He *maketh Arctturus, Orion, and Pleiades, and the chambers of the South.* He *doth great things paſt finding out: yea, and wonders without number.* He is the Almightie: *Who* euer *hath hardned himſelfe againſt him, and hath proſpered?* So deuout *Iob*, *chap.* 9. 4. It is as if he had thus briefly argued: *God is Almighty:* and therefore *there is no contending againſt him*, no withſtanding him, *by any ſtrength of man.*

Here may the *ſtrong* be admoniſhed, that they glory not in their *ſtrength*, nor put their truſt in it. I would wiſh them to liſten to the words of *S. Auſtine* in his Enarration vpon the 33. Pſalme: *Ad Dominum omnes, In Deo omnes:* Get yee all to the Lord, truſt yee all in God. *Spes tua Deus ſit, fortitudo tua Deus ſit, firmitas tua Deus ſit, exoratio tua ipſe ſit, laus tua ipſe ſit; finis, in quo requieſcas, ipſe ſit; adiutorium, cùm laboras, ipſe ſit:* Let God be thy *hope*, let him be thy *fortitude*, let him be thy *ſtrength*, let him be thy *reconcilement*, let him be thy *praiſe*, let him be thy *end*, wherein thou maiſt pleaſure and ſolace thy ſelfe, let him be thy *refuge* in time of trouble. *Ad Dominum omnes, in Deo omnes:* Get yee all to God, reſt ye all in God. Truſt not in thy ſelf, nor in thine owne *ſtrength.*

But thou wouldſt ſtill be reputed for *ſtrong* and valiant.

Wouldeſt

Wouldeſt thou ſo? Then be thou ſo: but take this for thy character; Thou *ſtrong* and valiant man, be thou *the maſter of thy ſelfe*; ſubdue thy paſſions *to reaſon*; and by this inward victorie *worke thou thine owne peace*. Be thou afraid of nothing, *but of the diſpleaſure of the Almighty*, and runne away from nothing *but from ſinne*. Looke not on thy hands *but thy cauſe*; not how ſtrong thou art, *but how innocent*. Let goodneſſe euer be *thy warrant*, and I aſſure thee, though thou maiſt be *ouer-maſtered*, yet ſhalt thou neuer be *foyled*. For *Deus fortitudo tua*, God will be thy ſtrength.

Thus haue you heard in briefe of the ſecond miſerie, here foretold to betide the *Iſraelites*, that, *the ſtrong* ſhould *not ſtrengthen his force*. The third is,

Neither ſhall the mighty deliuer himſelfe.

THE *mighty* גבור *Gibbor*. Hee that excelleth in *ſtrength*; in *ſtrength*, not of *bodie onely*, but of *minde too*. This ſtout and douty man is called by the *Septuagint*, ὁ μαχητὴς, *a man of armes*, a fighter, a warriour; ſuch a one as hath ἐμπειρίαν πολεμικὴν, as *S. Cyrill* ſpeaketh, and is skilfull in *militarie* affaires. This man for all his skill, *ſtrength*, and valour ſhall not deliuer himſelfe.

Himſelfe] The Hebrew is נפשו *Naphſcho*, his *ſoule* or life. *His ſoule*, that is, his *life*. Well. For what is life, but as the *Philoſopher* defineth it, Συνθεσις ϗ συνδεσμος ψυχῆς σώματος; *the compoſition and colligation of the ſoule to the bodie*. The *ſoule* for *life*! It is often ſo put in holy Scripture. As 1. *King*. 19. 4. *Elias*, in the *wildernes*, requeſting *for himſelfe, that he might dye*, ſaid, *It is enough now, O Lord, take away my ſoule from me*. My *ſoule*, he meant his *life*. So *Ionas*, *chap*. 4. 3. *O Lord, Take* away *my ſoule from me*. That by his *ſoule*, he meant his *life*, it is plaine: for he addeth, *It is better for me to dye, then to liue*. *Satan*, *Iob* 2. 4. thus ſaith vnto the *Lord*; *Skin for skin, yea, all that a man hath, will he giue for his ſoule*. For his *ſoule*, that is, for his *life*: and ſo

the

the *Greeke Scholia* vpon the first of *S. Iames* doe expound it: ψυχη γὰρ ἡ ζωὴ λέγεται, The *soule* is also called *life*, as in these words; *All that a man hath will he giue* ὑπὲρ τῆς ψυχῆς αὐτοῦ, for his *soule* or *life*.

God telleth the rich man in the Gospell, who was talking of *larger buildings*, when the *building* within him was neere pulling downe, and thought he had goods enough for his *soule* to delight in, when he had not *soule* enough to delight in his goods, *Thou foole, this night* Τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ, this night doe they require and redemaund thy *soule* of thee, *Luk.* 12.10. Thy *soule*, that is, thy *life*, for the meaning is, this night *thou must dye*.

S. Austine in his *second Booke concerning Christ his Sermon vpon the Mount*, vpon these words, *Nonne anima plus est, quàm esca?* Is not the *soule* more then *meat?* saith, *Animã hoc loco pro istâ vita positã noverimus*, know we, that the *soule* in this place is put for this *life*, whose retinacle or stay, is the corporall sustenance we daily take. According to this signification is that also spoken, *Ioh.* 12.25. *Qui amat animam suam, perdet illam*, he that loueth his *soule* shall loose it. In each place, the *soule* is put for *life*; and accordingly is it rendered in our newest *English*: in the one place, *Is not the life more then meate?* in the other, *He that loueth his life, shall loose it.*

a *Psal.* 31.13. *Act.* 20.24. *in Vulgat. &c.*

As in these now-cited places, and [a] many other, *Anima pro Vitâ*, the *soule* is put for the *life*; so is it in my text: *The mighty shall not deliuer his soule*, that is, *his life*. The meaning is, He shall not saue his *life*; he shall not saue himselfe.

The doctrine to be taken from hence is this,

No man can be priuiledged by his might, against the Lord.

No man can. The Wiseman affirmeth it, *Eccles.* 9.11. *There is no battell to the strong*; לגבורים *Laggibborim*; to the *mighty*, to the man of armes *there is no battell*, no victorie in battell. The *Psalmist* speaks it plainely, *Psal.* 33.16. *A mighty man is not deliuered by much strength*, גבור *Gibber*,

Gibbor, a *mighty man* is not deliuered from the danger and power of his enemies, by much or great ſtrength, of himſelfe, or others for him. This *mighty man* in the *Vulgar Latin*, is ſtiled a *Giant*: *Gigas non ſaluabitur in multitudine virtutis ſuæ*; A *Giant* ſhall not be ſafe *in the multitude of his ſtrength*. Little *Dauid*, but a [b] *youth*, without [c] *armour*, only with [d] *a ſling* and *a ſtone*, ſlew the *Philiſtim*, great *Goliah*. It is true; *No man is priuiledged by his might againſt the Lord*.

b 1. *Sam.* 17. 42.
c *verſ.* 39.
d *verſ.* 50.

The reaſon hereof is that, 1. *Sam.* 2. 2. *Non eſt fortis, ſicut Deus noſter*: There is none *ſtrong*, like *our God*. None ſo *mighty*, none ſo *potent*, as *our God*. Men of this world, may ſeeme to be *mighty*, and of great power: but, our God in Heauen is *mightier*, and doth *whatſoeuer pleaſeth him*, euen vpon the mighty here on the Earth.

From hence may the *mighty man* take inſtruction; the inſtruction that is giuen him, *Ierem.* 9. 23. *Let not the mighty man glory in his might*: But if he will needs *glory*, let him *glory* in this, that he vnderſtandeth and knoweth the *Lord*. Vpon this *Lord*, the *Lord* of Heauen and Earth, [e] *creator of the waters*, and *King of euery creature*, let vs wholy depend; being well aſſured, that none of theſe outward things, *agilitie* of bodie, *ſtrength*, *might*, or the like, can be any way avayleable to vs, if Gods ſpeciall bleſſing be not vpon them.

e *Iudith* 9. 12.

Thus much of the *third miſerie*, here foretold to betide the *Iſraelites*, which hath ended the fourteenth verſe. The *fourth* followeth, and is expreſſed in the firſt branch of the *fifteenth verſe*: theſe words,

Neither ſhall he ſtand, that handleth the bow.

HE *that handleth the bow*, is in the language of the *Septuagint*, ὁ τοξότης, the *bowman*, the *archer*, the *ſhooter*. *He ſhall not ſtand*] Hee ſhall not dare to abide his ground: or, if he abide it, he ſhall not be able *to bend his bow*; ſo through feare ſhall *the* [f] *ioynts of his loynes be looſed*,

f *Dan.* 5. 6.

and

and *his knees shall smite the one against the other.* This anguish or perplexitie shall betide him, according to *Ionathan* in his *Targum* בקרבא *Bicrabha*, in time of *skirmish* and *fight*, euen then, when *his bow* should stand him most in steed. By this *bow*, I vnderstand, not the *bow alone and arrowes*, but euery other *weapon* and instrument of warre. From hence ariseth this doctrine,

Its not the bow and arrowes, or sword, or any other instrument of warre, that can any whit avayle vs, when God will punish.

For proofe hereof I produce the iudgement of God vpon *Gog*, the cheife Prince of *Meshech* and *Tubal*, *Ezech.* 39. 3. where thus saith the Lord, *Behold, I am against thee, O Gog, and I will smite thy bow out of thy left hand, and will cause thine arrowes to fall out of thy right hand.* *Bow* and arrowes! There is no helpe in them. None at all: nor in the *sword*; nor in any other *militarie engine.* Therefore doth the *Psalmist*, *Psal.* 44. 6. renounce all trust in them: His words are, *I doe not trust in my bow, neither can my sword saue me.* His *bow* and *sword*, he doth not much care for. Wherein then is his trust? It is in the might and strength of God. *Gods power* was his *buckler*, whereto he trusted for his owne defence, and for the discomfiture of his enemies.

It is the Vse we are to make of the doctrine now propounded. We must not repose our trust in any externall helpe, the *bow*, the *sword*, or the like, for this were indeed, to rob *God* of his glory, and to runne to the *creature* for helpe. Our helpe is but one; and that is the *Lord of Hosts*. *Dominus Deus auxiliator meus*: *Esay* proclaimeth it twise in one chapter, *chap.* 50. First *vers.* 7. *The Lord God is my helper*: secondly, *vers.* 9. *Behold, the Lord God is my helper.* The Lord God *is my helper*, behold, *he is my helper.* Surely *Esay* looked for no helpe, but from the *Lord his God.*

Nor did *Ieremie* looke for any, but from the same eternall fountaine of helpe: and therefore, *chap.* 20. 11. he

saith:

saith: *Dominus mecum est, quasi bellator fortis*: the *Lord* is with me, as a *stout* or *mighty warriour*.

Nor did *Dauid* looke for any, but from the same. He *Psal.* 18.2. acknowledgeth the *Lord*, and him onely, to be *his strength*, his *succour*, his *fortresse*, his *deliuerer*, his *God*, his *rocke* wherein he trusteth, his *buckler*, the *horne* of his saluation, and his *high tower*.

The like he doth, *Psal.* 144.1,2. Where, what is his *strength*, but the *Lord*? What his *goodnesse*, his *fortresse*, his *high tower*, his *deliuerer*, his *shield*, but the *Lord*? The *Lord* alone is he, in whom *Dauid* trusteth. The *bow*, the *sword*, the *speare*, and euery other *militarie weapon*, he knew to be meere vanitie without *helpe* from the *Lord*: and therefore the *Lord* was to him in steed of all.

And let the Lord be to vs in steed of all, in steed of *bow*, of *sword*, of *speare*, of *buckler*, of *shield*, of *fortresse*, of *tower*, and of euery other *militarie engine*, and vnder [g] *the shadow* and [h] *couert* of his *wings*, we [i] *shall be safe*.

g *Psal.* 36.7.
h *Psal.* 61.4.
i *Psa.* 119.117.

Must the Lord be vnto vs in steed of all? In steed of *bow*, of *sword*, of *speare*, and the rest? *Ergóne omnis armorum vsus abijciendus?* VVhat? Shall we therefore condemne, cast away, or neglect, the *bow*, the *sword*, the *speare*, all kind of *artillerie*, *furniture*, or *munition* that men doe vse, either for the *priuate* defence of themselues, or for the *publicke* of the Country?

No, in no wise. This were too too *Anabaptisticall*. And I am no *Anabaptist*, that I should maintaine it to be vnlawfull for a Christian, either to *make* weapons for the vse of man, or to *vse* them being made. They denie it to be lawfull to *vse the sword*. I affirme it to be lawfull. My assertion is; *All men into whose hands God putteth the sword, may vse the sword, euen to strike and kill, if neede be.* Now God putteth the *sword* first and principally into the hand of the *publicke Magistrate*, who when iust occasion serues, may draw it out. And sometime he putteth it into the hand of a *priuate man*. A *priuate man* when he is assailed of his enemie, may take the *sword* in way of his owne defence,

defence, and may (if there be no other helpe) kill his enemie therewith, ſo he doe it not vpon any malice, but onely becauſe he cannot otherwiſe eſcape, and ſaue his owne life.

Now to the queſtion: My anſwer is; *Non reijcitur vſus, ſed fiducia.* The *bow*, the *ſword*, the *ſpeare*, and other inſtruments of warre, are not *to be condemned*, not *to be caſt away*, not *to be neglected*, but to be vſed. *Non reijcitur vſus, ſed fiducia*; their *vſe* is not forbidden, but *our truſt* in them. The *vſe* of all kinde of weapons is common as well to the wicked as to the godly: the difference is in the *truſt*. The wicked, they *vſe* them, and *truſt* in them; the godly, they *vſe* them too, but their *truſt* mounts higher, euen to the Lord of Hoſts. The diſtinction then here to be obſerued is, *Vt vſus creaturis, fiducia verò creatori deputetur.* Vſe the *bow*, the *ſword*, the *ſpeare*, and euery other martiall weapon, when thou ſhalt haue iuſt occaſion; but ſee that thy *truſt* be euer in the Lord.

S. Chryſoſtome vpon thoſe words of the 44. Pſalme, *I truſt not in my bow, neither ſhall my ſword ſaue me*, ſaith: Why then doſt thou *vſe* them? Why art thou *armed*? VVhy handleſt thou the *bow*? VVhy the *ſword*? The anſwer there is returned; Becauſe our God hath ſo commanded, *therefore I vſe them*: τὸ δ' ἐπ' αὐτὸν ἐλπίζω, yet I caſt my whole care on him; in him I doe wholy *truſt*. Thus καὶ ἔξωθεν ῥώμης ὀχυρούμενοι, thus *fortified* & fenſed with power from aboue, we are to *fight* againſt our *viſible enemies*: and thus *fortified* and fenſed with power from aboue, we are to *fight* againſt our *Spirituall enemies*. The chiefe of them is the *Deuill*.

Our *fight* againſt him is a *daily fight*. For our direction in this *fight*, we haue *S. Chryſoſtomes direction*. VVhen thou art to combat with the Deuill, ſay, *I truſt not in my weapons*. I truſt not in *mine owne* ſtrength, or *mine owne* righteouſneſſe, but in the mercy of God: ſay with *Daniel*, *chap. 9. 18. O my God, encline thine eare and heare: open thine eyes, and behold our deſolation; we preſent our ſupplications*

before

before thee, not for our owne righteousnesse, but for thy great mercies.

Saue vs, O Lord, saue thy people, from the power and furie of this immortall enemie. Though as a roaring Lyon he walketh about seeking whom he may devoure, yet shall we, placing all our hope and confidence in thee our Lord and God, be safe vnder thy protection. Protect & keep vs, O Lord, among the manifold dangers of this life, and in thy good time, by the conduct of thy fauour, bring vs home from this valley of miserie and mourning, to that our hoped-for country of eternall glory, where we may with all Saints sing vnto thee a perpetuall Hallelujah. Saluation and glory and honour vnto the Lord our God.

THE XXI. LECTVRE.

AMOS 2. 15, 16.

And he that is ſwift of foote ſhall not deliuer himſelfe, neither ſhall he, that rideth the Horſe, deliuer himſelfe.

And he, that is couragious among the mightie, ſhall flee away naked in that day, ſaith the Lord.

I Now bring you the remainder of the fourth part of *Amos* his firſt Sermon. I called it heretofore a *Commination*. I ſtill call it ſo. It conteineth menacings, or threats againſt the kingdome of the *ten tribes*, the children of *Iſrael* for the foulneſſe of their ingratitude. Theſe menacings or threats proceeding from him who onely is omnipotent, and al-ſufficient to effect what he threatneth, euen from the Lord, *Iehovah*, doe plainely demonſtrate, that Gods iudgements are ineluctable, not to be auoyded. If *God* will the puniſhment of any, there is no place for *refuge*, no *euaſion*, no meanes to eſcape. Neither he that is of an *expedite* and *agile bodie*, nor the *ſtrong man*, nor the *mightie*, nor the *bow-man*, nor the *ſwift of foote*, nor the *horſeman*, nor the *couragious*, and ſtout *of heart* ſhall be able to helpe himſelfe *in that day*, in the day of Gods vengeance.

Seauen particulars are here diſabled from helping themſelues, *in that day*, when the *Lord* will be pleaſed to execute vengeance for ſinne. Of foure of them, you heard at large in my laſt Lecture out of this place, that, neither he that is of an *expedite* and *agile bodie*, nor the *ſtrong man*, nor the

mightie,

mightie, nor the *bow-man*, can any way helpe themſelues. Let it pleaſe you now to giue eare; and you ſhall heare as much of the other three; of the *ſwift of foote*, of the *horſe-man*, of the *courragious* and ſtout *of heart*. Begin we with the *ſwift of foote*. It is the next branch that followeth, *verſ.* 15.

And he that is ſwift of foote ſhall not deliuer himſelfe.

THe originall is; *the ſwift of foote ſhall not deliuer*. Shall *not deliuer!* What ſhall he not deliuer; Supply the defect according to the laſt clauſes of this and the former verſe: and the full ſhall be, *Velox pedibus, non liberabit animam ſuam*, the ſwift of foote ſhall not deliuer *his ſoule*; His ſoule, that is, *his life*, or *himſelfe*.

The Author of the *Vulgar Latin* here readeth, *Velox pedibus ſuis non ſalvabitur*, the ſwift of foot ſhall not be ſaued. So doth S. *Hierome*; ſo the *Septuagint*; ſo an old [a] Engliſh *Manuſcript*. Some read thus: *The ſwift of foote ſhall not eſcape*, as the *Caldee Paraphraſt*, and *Montanus*, and *Munſter*, and our late *Church Bible*.

[a] *In Bibliotheca Nicolſoniana in æde Chriſti Oxon.*

Admit of which reading you will, you cannot miſſe of the true vnderſtanding of the place. Read if you will; the ſwift of foote *ſhall not be ſaued*, or, *ſhall not eſcape*, or, *ſhall not deliuer himſelfe*; you will forth-with vnderſtand, that, a man cannot *by the ſwiftneſſe of his feete* out-runne God. This is the very marrow of that leſſon, which we are to learne from hence. The leſſon is:

The ſwift of foote hath no aduantage aboue others, for the ſauing of himſelfe, if God doe once reſolue to puniſh.

This agreeth with that which I haue obſerued vpon the firſt clauſe of the 14. *verſe*: *The flight ſhall periſh from the ſwift*. With that, this which we haue now in hand is coincident. *The flight ſhall periſh from the ſwift*, and, *The ſwift of foote ſhall not deliuer himſelfe*; theſe two, to the vnderſtanding are but one, and doe yeeld vnto vs one and the ſame obſeruation. The obſeruation is,

When God reſolues to puniſh man for ſinne, there is no refuge

for him, no euasion, no escaping by flight, though he be of a swift, an expedite, and an agile bodie.

This truth stands ratified with that in the ninth Chapter of this Prophecie, vers. 1. *Non erit fuga eis, qui fugient, & non salvabitur ex eis, qui fugerit.* He that *fleeth* of them, shall not *flee away*; and he that *escapeth* of them shall not be *deliuered*. And with that *Eccles.* 9. 11. *There is no race to the swift*, or, *In running it helpeth not to be swift*: that is, as *Ionathan* expounds the place; Though men be as swift *as Eagles*, yet shall they not *by running* helpe themselues, or deliuer themselues from death *in the day of battell*.

The many euidences of holy Writ, which are vsually brought to proue, that *God is euery where present*, and *in all places at once*, may serue for a further ratification of my propounded doctrine. For if God *be euery where present*, if he be *at once in all places*, then certainely there is *no refuge* for man against him, no *euasion*, no *escaping* by flight. Nor the *caues* of the earth, nor the *secrets* of walls, nor the *darkenesse* of the night, nor the *distance* of place by land or by sea, can *hide vs from his presence*.

Can they not? How then may that be excused which we read of *Adam* and his wife, *Gen.* 3. 8. that they *HID* themselues *from the presence of the Lord God among the trees of the garden*? How that which we read of *Cain*, *Gen.* 4. 16. that he went *out from the presence of the Lord*? How that which we read of *Ionah*, *chap.* 1. 3. that he, when he was sent to *Niniveh*, rose vp *to flee to Tarshish from the presence of the Lord*.

These scruples I am now to remoue: The first concerneth *Adam* and his wife, their *hiding* themselues among the trees of *Paradise*. Some say; *Adam* hid himselfe through feare, not as if he could *flee from God*, but because hee thought himselfe vnworthie *to come into Gods* sight. So *Ireneus lib.* 3 *aduersus hæreses cap.* 37. He seemes to take in good part this flight of *Adam*, and his endeuour to *hide* himselfe, as if it proceeded from a pious and profitable feare and dread of an humble and repentant soule.

Other

Other ſay, that *Adam* exceedingly troubled in mind, much aſhamed and afraid, that he had tranſgreſſed the commandement of God, like vnto a mad man, that knows not which way to turne himſelfe, went about to *hide* himſelfe. So S. *Auſtine lib.* 11. *de Geneſi ad literam cap.* 33.

A third opinion there is, that taxeth *Adam* and *Eue* of infidelitie and impenitencie, for *hiding* of themſelues: as if guiltie of tranſgreſſion, they had thought ſimply to *hide* themſelues from the preſence of God. Of this opinion I find *Rupertus*, who *Comment. in Geneſin lib.* 3. *cap.* 12. thus expreſſeth himſelfe. *Abſcondendo ſe, vterq; de Deo malè ſenſit, & ſibi inſipienter prouidit, tanquam impanitens, tanquam infidelis.* *Adam* and his wife in hiding themſelues thought amiſſe concerning God, and prouided fooliſhly for themſelues, as if they had beene impenitent and vnbeleeuing.

It is no ill or idle opinion, to ſay that, Perhaps *Adam* and his *wife*, for want of experience (for they had neuer fallen before) might thinke, that by running among the trees of Paradiſe they might *hide* themſelues. But when God had once found them out (and quickly he found them out) they could not any longer ſo thinke. Then they could not but be reſolued vpon this; that there is no *fleeing away*, no *hiding* of our ſelues from *the preſence of God.*

Thus is the firſt ſcruple remoued. *Adam* and his *wife* hid themſelues *from the preſence of the Lord God among the trees of a garden.* They *hid* themſelues, that is, they *would haue hid* themſelues, they *would* but *could* not.

The ſecond ſcruple, concerneth *Caine* his going out *from the preſence of the Lord.* If *Cain* could *goe out* from the preſence of the Lord, how is the *Lord euery where preſent?*

For anſwere hereunto we are to note, that the *preſence* of God doth ſometime in holy Scripture betoken the place of his preſence; the place where God was firſt worſhipped by ſacrifice, and ſhewed viſible ſignes of his *preſence*: And that it doth ſometime ſignifie the *grace* of God, his *fauour*, his *care*, his *prouidence*, and *protection*. In both theſe reſpects may *Cain* be ſaid to haue gone out *from the preſence of the*

Lord. For first he was expelled from the land of his natiuitie, from that land where God was wont to shew his face, and vnder the visible forme of humane nature, to talke with man familiarly: and secondly he was excluded from Gods *grace* and *fauour*.

Thus much doth *Cain* himselfe confesse, *vers.* 14. *Lord*, saith he, *Behold, thou hast driuen me out this day from the face of the earth; and from thy face shall I be hid*, and *I shall be a fugitiue and a vagabond in the earth*. Thou hast *driuen me out this day from the face of the earth*, that is, Thou expellest me from my natiue soyle, which to me is most deare & sweete, wherein I was borne, haue beene bred vp, and haue liued with my parents and kinsfolke euen vnto this day: thou *driuest me out* from a most fruitfull and pleasant *land*, a *land*, that is next to the Paradise of the earth; a *land*, which thou hast consecrated to thy selfe, to be the land of thy sacrifices oblations, and holy worship; a *land* wherein thou art wont to manifest thy selfe vnto men, and to instruct them by thy sacred oracles, and answers. From this *land*, the land of my natiuitie, thou *driuest me out*.

And from thy face shall I be hid] I shall for euer and euery where, find thee displeased with me, angry at me, and mine enemy, to the intollerable horrour and amazement of my minde: thou wilt not deigne to looke vpon me with the eyes of thy mercie, but wilt for euer hide thy face from me, and so depriue me of thy singular benevolence, care, tutele and protection. So was *Cain* hid from the *face of the Lord*, and so *went he out from his presence*. Otherwise hee could not be *hid*, he would not *goe out* from the presence of the Lord.

The third scruple concerneth *Ionah* his fleeing to *Tarshish*, from the *presence* of the Lord. If *Ionah* could flee to *Tarshish* from the presence of the Lord, how is the Lord *euery where present?*

Of this fleeing of *Ionah* from the presence of the Lord, there is a twofold vnderstanding. Some thus vnderstand it; that he left the whole border and ground of *Israel*, where the

the *presence of the Lord*, though it were not more then in other places, was yet more euident by the *manifestations* of his fauours and graces towards them. There was the *arke* of the *couenant*, and the *sanctuary*, there the *Lord* gaue them answere by *dreames*, and *oracles*: there were other more speciall fauours of the Lords abode there.

Others by this fleeing of *Ionah* from the presence of the *Lord*, doe vnderstand his turning his backe vpon the *Lord*, his shaking off the yoke of the *Lord*, his wilfull renouncing the Commandement of the *Lord*; his departing from his dutie and from the execution of his office, enioyned him by the Lord.

In the language of the Scripture, they are said *to be in the Lords presence*, or to *stand before the Lord*, who doe carefully attend his pleasure, and are readie to receiue and execute whatsoeuer he imposeth. In the 10. of *Deut. vers.* 8. The Tribe of *Levi* is separated by the Lord, *to stand before the Lord. To stand before the Lord*, that is, as it is there expounded, *to minister vnto the Lord, and to blesse in his name.*

So is the phrase vsed by *Elias*, 1. *King.* 17. 1. Where thus saith he, vnto *Ahab*: *As the Lord God of* Israell *liueth, before whom I stand, there shall not be dew nor raine these yeares, but according to my word.* The Lord God, *before whom I stand*; that is, the Lord God, whom faithfully I doe serue. And so is it by *Elizeus* in those his words to *Naaman* the *Syrian*. 2. King. 5. 16. *As the Lord liueth* before whom I stand, *I will receiue no blessing of thee.* As the Lord liueth *before whom I stand*, a witnesse to my actions, the searcher of my heart, whose honour and seruice I tender more then mine owne gaine, I will receiue no blessing, no reward of thee.

Now if they, who duely serue the Lord, are said *to stand before the Lord*, and *to be in his presence*, then may they who cast off the yoke of the seruice due vnto him, well be said to *hide themselues from the face of the Lord*, and *to flee from his presence.*

We see now what this phrase of *fleeing from the presence of the Lord* doth meane. It giues vs to vnderstand, that *Ionas*,

as a fugitiue and refractary ſeruant ranne *from the Lord*, breaking his bonds of dutie, and making no conſcience or care to *doe him ſeruice*.

Thus are the ſcruples done away and my doctrine ſtands good,

There is no refuge, no euaſion, no eſcaping, no hiding, no fleeing from the face of the Lord, from his preſence, from his iudgments, no not for the ſwift of foote.

Well. What if the *footman* for all his *ſwiftneſſe* cannot ſaue himſelfe; fares it not better with the *horſeman*? Cannot he *deliuer himſelfe*? No. He cannot. He is diſabled in the next words,

Neither ſhall he that rideth the horſe deliuer himſelfe.

This rider of the Horſe is in the *Septuagint* ὁ ἱππεύς, the *horſeman*. *Cyrill* calls him ſo. So doth *Caſtalio*, and *Taverner*, in his Engliſh tranſlation. In the *Vulgar Latin* he is *Aſcenſor equi*. So is he in S. *Hierome*. The appellation pleaſeth *Luther*, and *Calvin*, and *Oſiander*. Nor doth *Gualter* diſlike it. For he hath, *Qui aſcendit ſuper equum*. *Aſcenſor equi*, or *qui aſcendit ſuper equum*, he that mounts on horſebacke. He is with *Tremellius*, and *Iunius*, *inſidens equo*; ſo is he with *Vatablus*, with *Mercer*, and with *Piſcator*: *Inſidens equo*, he that ſits on horſebacke. With *Druſius* he is *Vector equi*, with *Brentius Vectus equo*. *Vector equi*, or *Vectus equo*, he that is carried on horſebacke. With *Oecolampadius*, he is *equitans Equum*, he that rideth the horſe. This laſt reading is that which the *learned tranſlators* of our now Engliſh *Bible* haue made choyſe of. *He that rideth the horſe*. This rider of the horſe, this horſeman, mounting, ſitting, or, carried on horſebacke ſhall not *deliuer himſelfe*.

Shall not *deliuer himſelfe*. In the *Hebrew* it is, he ſhall not deliuer *his ſoule*. So is it in the *Chaldee*. The reading is retained by *Brentius*, *Calvin*, *Druſius*, *Vatablus*, and *Mercer*. In the *Septuagint* it is ὁ μὴ σώσῃ τὴν ψυχὴν αὐτοῦ, he ſhall not ſaue *his ſoule*. It is the very reading of S. *Hierome*, and S. *Cyrill*, and the author of the *Vulgar Latin*: and is followed by *Luther* and by *Munſter*.

He

He ſhall not deliuer, he ſhall not ſaue *his ſoule*. His ſoule, that is *his life*. Whence ſome doe read: He ſhall not ſaue *his life*; ſo *Caſtalio*, ſo *Oſiander*, and ſo our countryman *Taverner* in his old Engliſh tranſlation. Let the reading be *Soule*, or *Life*, *man himſelfe* is meant: and therefore ſome haue read, He ſhall not deliuer *himſelfe*. So *Tremellius* and *Iunius*, and *Piſcator*: and ſo we read in our neweſt *Engliſh Bible*, He ſhall not deliuer *himſelfe*.

Thus haue you the Grammaticall ſenſe and vnderſtanding of theſe words, *He that rideth the horſe ſhall not deliuer himſelfe*: This rider of the horſe, this horſeman, mounting, ſitting, or carried on horſebacke, ſhall not deliuer, ſhall not ſaue his *ſoule*, his *life*, *himſelfe*. The leſſon we are to learne from hence, is,

> *He that is mounted on horſebacke, hath no aduantage aboue others, for the ſauing of himſelfe, if God doe once reſolue to puniſh.*

Be thine horſe euery way anſwerable to that Horſe (of which thou maiſt read in the Booke of *Iob chap.* 39.) whoſe *necke* is *clothed with thunder*, the *glory* of whoſe *noſtrils is terrour*; that *paweth in the valley, and reioyceth in his ſtrength*, and *goeth on to meet the armed men*; that *mocketh at feare and is not affrighted*, and *turnes not backe from the ſword*: no, though *the quiuer rattle againſt him*, though the *ſpeare* and *ſhield doe gliſter*, yet *ſwalloweth he the ground with fierceneſſe and rage. The ſound of the trumpet* terrifieth him not, but rather reioyceth him: for he *ſmelleth the battell afarre off, the thunder of the Captaines, and the ſhouting*. Be thine *horſe* euery way anſwererable to this *horſe*, yet repoſe not any confidence in him for thy ſaftie: for he will fayle thee.

He will doe ſo. What elſe is it that thou readeſt, *Pſal.* 33. 17. *An horſe is a vaine thing to ſaue a man, neither ſhall he deliuer any by his great ſtrength*. Let S. *Auſtine* inſtruct thee, *Mentitur tibi equus, quando promittit ſalutem*: if thy *horſe* promiſe thee ſafetie, he lyeth vnto thee. The promiſe of a *horſe*! *Nunquid equus alicui loquitur, & promittit ſalutem?* Doth

a horſe *ſpeake* to man? doth he *promiſe* him ſafetie? It cannot be. Yet when thou conſidereſt the comely feature and proportion of thy horſe, his ſtout courage, his admired ſwiftneſſe, *iſta omnia, velut promittunt tibi de illo ſalutem*, all theſe things doe, as it were promiſe thee ſaftie by him. *Sed fallunt, ſi Deus non tuetur*, but without the eſpeciall bleſſing of God all theſe things will fayle thee. For, *Mendax equus ad ſalutem*, an horſe is a lying thing for ſafetie, a vaine thing to *ſaue* a man, and ſhall not *deliuer any man by his great ſtrength.*

This is it, which you may read in the Booke of *Prouerbs chap.* 21. 31. *The horſe is prepared againſt the day of battell, but ſafetie is of the Lord.* Let the *horſe* be made readie, let him be throughly furniſhed for the warre, yet relie not vpon him for thy ſafetie. For *ſafetie*, all *ſafetie* is of the Lord, and of him alone. Let the Lord rebuke, yea, let him but ſpeake the word, both the *chariot* and *horſe* ſhall be *caſt into a dead ſleepe.* So we read, *Pſal.* 76. 6. The meaning is: By the onely word of the *Lord* it often comes to paſſe, that they who truſt in their *Chariots* and *Horſes*, doe vaniſh & come to naught, like a *dreame*, yea, like the *ſhadow of a dreame.*

Pharaoh, proud and cruell *Pharaoh*, ſory that he had let the *children of Iſrael* goe, would needs goe fetch them backe againe. He aſſured himſelfe before hand of ſucceſſe, either to ſpoyle them, or to reduce them to bondage. In the ſtrength of this conceit, furniſhing himſelfe with *horſes* and *chariots* of warre, *ſix hundred chariots*, and *all the chariots of Egypt*, accompanied with his *nobles, captaines*, and *ſouldiers* he marched furiouſly and purſued the *Iſraelites*, euen to the *middeſt* of the *Red Sea*: To the *middeſt* of that *Sea* they came, & no one waue roſe vp againſt them, to wet ſo much as the hooſes of their *horſes.* When they were come *ſo far* (too farre to returne) they were ſodainely ſtriken with their laſt terrour. Their *chariots* and *horſes*, in which they truſted, fayled them, as having done them ſeruice enough, to carry them into perdition. For the *Sea* ſhut her mouth vpon them, and *ſwallowed them vp in her waues*: you know

it

it to be so, *Exod.* 14. 26. Where is now the safetie, which they promised themselues by their *Horses* and *Chariots*? I must againe say, *Mendax equus ad salutem*, A horse is a lying thing for *safetie*, a vaine thing *to saue* a man. Thus is my doctrine confirmed;

He that is mounted on horsebacke, hath no aduantage aboue others, for the sauing of himselfe, if God doe once resolue to punish.

Now let vs make some vse of this doctrine. It may first serue for *reproofe* of such, as for the time of warre doe glory in the multitude and strength of their *horses*, and presume that they shall preuaile and get the victory by the valour of their *horsemen*. The holy Scripture would haue them to be of an other minde, and to be perswaded, that victory is euer *from the Lord*, and *from him alone*, and that without him the *horse* and the *rider* can doe nothing. But they will not change their mind, they will not be thus perswaded. To these therefore thus saith the *Lord God*, the *holy one of Israel*, *Esa.* 30. 15. *In returning and rest shall yee be saued*, in *quietnes and confidence, shall be your strength; and ye would not.* But ye said; *No, for we will flee vpon horses, and will ride vpon the swift.* Will you *flee vpon horses*? therefore shall *yee flee*. Will ye *ride* vpon the *swift*? therefore shall they that pursue you be *swift*. A *thousand* of you shall flee at the rebuke of *one*: or at the most *at the rebuke of fiue* shall ye flee *till yee be left as a beacon vpon the top of a mountaine, and as an ensigne on a hill.*

Against these there is a curse gone forth, *Esa.* 31. 1. *Woe be vnto them that goe downe to* Egypt *for helpe, and trust in* horses, *and comfort themselues with* chariots, *because they are many; and with* horsemen, *because they are lustie and strong: but looke not vnto the holy one of* Israel, *nor seeke the Lord.*

Concerning these I now say no more. I goe on with a second vse: and that is, to *admonish* our selues, that we put no trust, no confidence in *horse, chariot, horsemen*, or like externall meane for safetie. Sith it is euident, that these cannot deliuer vs, from any the least iudgement, that God in his displeasure shall lay vpon vs. Let vs for euer trust in the

Lord

Lord alone, and his power. It is a sweete straine which the faithfull haue in their song, *Psal.* 20. 7. *Hi, currunm, & illi equorum; nos vero nominis Iehovæ Dei nostri recordamur.* Let it be the matter of our meditation in the day of trouble and distresse. Say we in faith and a sure hope; *Some trust in* Chariots, *and some in* horses, *but we will remember the name of the Lord our God.* We will remember him, to put our trust in him, and to settle our hope on him alone. So shall a blessing attend vs. It is promised, *Ierem.* 17. 7. *Blessed is the man that trusteth in the Lord, and whose hope the Lord is.* Blessed is he! What is that to say? It followeth: Hee shall be as a tree planted by the waters, that *spreadeth out her rootes by the riuer*, whom *the heat*, when it commeth, *cannot hurt*, whose *leaues* are alwayes *greene*, that is not carefull in the *yeare of drought*, and neuer ceaseth *from yeelding fruit.*

In this comparison betweene a *faithfull man*, that trusteth in the Lord, and a *tree* planted by the waters side, we may note the stedfastnesse and stabilitie wherewith the faithfull people of God are supported, so, that they can neuer *fall away* from faith, and from the grace of God: whereby is condemned the doctrine of *doubting*, that Popish doctrine, very pernicious, yea, deadly to euery soule, that shall drinke it in. But I will not here make any excursion. Let that which hath alreadie beene deliuered suffice for the explication of the 15. verse. The sixteenth followeth.

> *And he that is couragious among the mightie shall flee away naked in that day, sayth the Lord.*

HE *that is couragious among the mightie*] This couragious man is in the Hebrew thus described, *the stout of heart among the mightie.* In the *Vulgar Latin* thus: *Robustus corde inter fortes*, the strong of heart among the stout. This reading is embraced by *Brentius*, and *Osiander*, and *Luther*, and *Calvin*, and *Gualter.* Some vary the phrase; as thus; *fortis animo inter robustos*, the stout of courage among the strong; so *Drusius.* Some thus, *fortis animo inter potentissimos*, the stout of courage among the mightie; so *Tremellius*, *Iunius*,

Iunius, and *Piscator*. Some thus, *qui roborat cor suum inter robustos*, he that strengthneth his heart among the strong, so *Vatablus* *Munster* thus translates it, *qui inter fortes virili est corde*, he that is of a *manly heart* among the *stout*. In *Tauerners* translation thus I read; *He that is as manly of stomacke as a Gyant*. In our late *Church-Bible* thus; *He that is of mighty courage among the strong men*.

The reading of the *Septuagint* is farre different. They thus: Εὑρεθὴ ἡ καρδία αὐτῶ ἐν δυναίαις. It is so in the *Franckford* Edition. *S. Hierome* thus renders it; *Inventum cor eius inter potentes*, his heart is found among the mighty; for ἐν δυνάσαις, some haue ἐν δυναστείαις, so it must be, *inventum cor eius in potentatibus*, his heart is found in *potentates* or dominions. Its obscure enough. *S. Cyrill* vnfolds it: he findes his heart mightily oppressed with terrors, and without resistance giues the victorie to the spoyler.

The former readings, *Latin* and *English*, are more naturall, and doe better expresse the originall. Ours is good; *He that is couragious among the mighty* בגבורים *bagibborim in potentibus*, or *inter potentes*, among the mighty. The *Hebrewes* by the particle ב *In* or *Inter*, doe vse to signifie the highest degree, the superlatiue. *Iael* the wife of *Heber* the *Kenite*, *Iudg.* 5. 24. is stiled, *benedicta inter mulieres*, blessed among women. The phrase is vsed by the Angell in his *Ave Maria*, *Luc.* 1. 28. *Benedicta tu in mulieribus*. *Elizabeth* repeats it, *vers.* 42. *Benedicta tu inter mulieres*. *Benedicta in mulieribus*, or *inter mulieres*, Blessed in, or among women, that is, *Benedictarum benedictissima*, of women, that are blessed, the most blessed; blessed aboue all.

Such is the exposition that *Petrus Lusitanus* giues of these words, *robustus corde inter fortes*, the strong of heart among the stout, that is, saith he, *robustorum corde robustissimus, & fortium fortissimus*, of the strong of heart the strongest, and of stout men the stoutest: or as *Castalio* hath it, *militum animosissimus*, of souldiers the most couragious & hardiest. With vs, he is *the couragious among the mighty*.

Of

Of this *couragious* man, *couragious* among the mighty, notwithstanding his *strength*, his *might*, his *manhood*, his *valour*, his *stoutnesse*, his *hardinesse*, his *couragiousnes*, it is said, that he shall *flie away*.

יגוס *ianus*, he shall *flee away*. Shall he *flee away*? How is it possible? Is not the contrary already confirmed by all the passages of the two precedent verses, the 14. and the 15? Yes it hath. I therefore vnderstand by this *flying away*, not simply a *flying away*, but onely a *desire*, or an *endeauour to flie away*. He shall *flie away*, that is, he shall *desire to flie away*, or, he shall *endeauour to flie away*; yet to his litle or no aduantage, though his desire or endeauour be to flie away *naked*.

He shall flee away ערום *hharom naked*. A man is sometimes said to be *naked*, when he wanteth necessaries for the supply of present occasions. It is said of *Saul*, 1. *Sam.* 19. 24. that he *stript off his clothes*, and *prophecied*, and *was all that day and all that night naked*. I cannot imagine, that *Saul* was indeed *altogether naked*, but he is said to be so, because he had *laid aside* his princely robes; as *R. Chimchi* thinketh; or because he had put off his militarie apparell, and was now as another common person, as *Iunius* supposeth; or because he was *sine pallio propheticò*, because he had not on a Prophets cloake, as *Drusius* affirmeth *obseruat. lib.* 14. *c.* 14. So is *Esay* said to haue gone *naked*; *chap.* 20. 2. because he was *nudatus veste suâ propheticâ*, because he had loosed the sackcloth from off his loynes, and had put off his propheticall attire.

In the second of *Samuel*, *chap.* 6. 20. *Michal* telleth *Dauid*, that he had vncouered himselfe, or made himselfe *naked*. And why? but because he had put of his princely apparell, and danced in a linnen *Ephod*.

Naked also may they be said to be, that haue no good apparell, no good clothing on. So are the Apostles said to be *naked*, 1. *Cor.* 4. 11. *Euen to this present houre we both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place*. VVe are *naked*, that is, saith *Drusius*,

ſius, non ita bene veſtiti, we are not very well clothed. No more were that *brother* and *ſiſter*, of whom *S. Iames* ſpeaketh, *chap.* 2. 15. They were *naked*: *Naked*, that is, *male veſtiti*, or *neceſſarie veſtitu deſtituti*; they were ill clothed, or wanted neceſſarie apparell.

By the places now alleaged you ſee, that he may be ſaid to be *naked*, that is not ſimply and altogither ſo. So of the *couragious* man in my text it is ſaid, that *he ſhall flee away naked*. Naked, that is, vnarmed, without armour: hauing caſt away his weapons, and all other inſtruments of militarie diſcipline; content to eſcape with life, if he may be ſo happy; but ſhall not: for there is *no eſcaping*, as you well know by that you haue already heard.

But when ſhall this *couragious man* be in ſuch a ſtreight, as that he ſhall be faine to *flee away naked*? It ſhall bee, ſaith my text בירם-ההוא *Baiyom habu*, in *that day*. In *that day*, the *day* of Gods iudgement: in *that day*, when God will exerciſe his iudgment againſt the rebellious, and refractarie.

This *day* may be called the *day of the Lord*, whereof we read, *Eſai.* 13. 6. *Howle yee, for the day of the Lord is at hand: it ſhall come as a deſtruction from the Almighty.* It is ſo called, *Ioel* 1. 15. *Alas for the day: for the day of the Lord is at hand, and as a deſtruction from the Almighty ſhall it come.*

This *day*, the *day of the Lord*, for the horror thereof, is by our Prophet *Amos* called *darkneſſe*, *chap.* 5. 18. *Woe vnto you, that deſire the day of the Lord: to what end is it for you? The day of the Lord is darknes and not light.* A *day*, and yet darkneſſe! a day and no light in it! Its euen ſo: and is repeated by an Ἐπεξήγησις, *verſ.* 20. *Shall not the day of the Lord be darkneſſe and not light?* euen *very darke* and *no brightneſſe* in it. I cannot better ſet forth vnto you the ſtate of this *day*, then the Prophet *Zephaniah* doth, *chap.* 1. 15. Read him, and you ſhall finde this *day*, the *day* of the *Lord*, to be *a day* of wrath, *a day* of trouble and diſtreſſe, *a day* of waſtneſſe and deſolation, *a day* of darkneſſe and gloominеſſe, *a day* of clouds and thicke darkneſſe, *a day*

of

of the trumpet and alarme. No maruaile then if our *couragious man*, the *couragious among the mighty*, shall endeauour or desire to *flee away naked in that day*.

But shall he endeauour, or shall he desire to do it? Yes. He must be faine to doe it. For it followeth by way of confirmation נאם־יהוה *Neum Iehovah*, *saith the Lord*.

Saith the Lord.

THis is the conclusion and confirmation of all. *The Lord*, the [a] *God of truth*, who [b] *lyeth not* nor *deceiueth*, whose words are [c] *yea* and *amen*, who euer [d] *doth* according to that he *saith*, and *accompl'isheth* what he *speaketh*, he it is, that here threatneth the *couragious among the mighty*, that they shall *flee away naked in the day* of their visitation. And so out of doubt it came to passe.

a Deut. 32. 4.
b Num. 23. 19. Tit. 1. 2. Hab. 6. 18.
c 2. Cor. 1. 20.
d Num. 23. 19.

It came to passe in the dayes of *Peka K.* of *Israel*, at what time *Tiglath Pileser K.* of *Assyria* came vp against the *Israelites*, tooke diuers of their Cities, the whole Region that was beyond *Iordan*, the possession of the *Reubenites*, *Gadites*, *and halfe tribe of Manasseh*, yea *all the land of Nephthali*: and *carried some of their inhabitants captiue into Assyria*. 2. *King*. 15. 29.

After that in the dayes of *Hoseah* sonne of *Elah*, the last of the Kings of *Israel*, this prediction was fulfilled, at what time *Salmanasser King* of *Assyria* invaded *Israel*, the Kingdome of the ten Tribes, tooke *Samaria*, and carried much people away into *Assyria*. Of this we read 2. *King*. 17. 6.

In *that day*, that day when *Tiglath Pileser* preuailed against *Israel*, and that day wherein *Salmanasser* was conqueror, he that was *couragious among the mighty*, was faine no doubt *to runne away*, and that *naked*, according to this prediction, *He that is couragious among the mighty, shall flee away naked in that day*. My obseruation from hence is this:

It is not a stout courage, a valiant heart, or a bold spirit, that can steed a man in the day of Gods vengeance.

Beleeue

Beleeue it, it is not. For in *that day*, the ſtouteſt, the moſt valiant and bold, ſhall be ſtriken with *aſtoniſhment of heart*, and ſhall grope at noone dayes, as the blind man doth in darkeneſſe. It ſhall then be with him, as it was with *Belſhazzar* the King, *Daniel* 5. 6. *His countenance ſhall bee changed, his thoughts ſhall trouble him, the ioynts of his loynes ſhall be looſed, and his knees ſhall ſmite one againſt the other.* Yea then (for then will the *Lord* ariſe to *ſhake terribly the earth*) then ſhall he goe into the *holes* and *clefts of the ragged rockes*, and into the *caues of the earth*, for feare of *the Lord, and for the glory of his Maieſtie.* So ſaith *Eſay* elegantly, *chap.* 2. 19, 21. And ſay you now, what can a *ſtout courage*, a valiant heart, a bold ſpirit ſteed a man in *that day*, in the day of Gods vengeance? You muſt needs confeſſe, it can ſteed him nothing. Deut. 28. 28. 29.

Nothing! Let vs then for our good make ſome profitable vſe hereof. We ſhall the better make it if we will ſumme vp together thoſe naturall abilities, which our Prophet *Amos* hath here diſabled, from yeelding any helpe vnto vs in the day of God his reuengement: If neither he that is *of an expedite and agile bodie*, nor the *ſtrong man*, nor the *mightie man*, nor the *bow-man*, nor the *ſwift of foot*, nor the *horſeman*, ſhall in *that day* be able to *deliuer* or helpe *himſelfe*: if he that is *couragious among the mightie*, ſhall be faine to *runne away naked in that day*, whence then ſhall we in *that day* looke for ſafetie? It muſt not be from any ayde of man.

Now the Vſe we are to make hereof is, that we truſt not in *man*, or in any thing that is in or about *man*. To this dutie we are aduiſed by the Prophet *Eſai*, chap. 2. 22. *Ceaſe yee from* man, *whoſe breath is in his noſtrils: for wherein is he to be accounted of?* If you will be ſafe and without danger in the day of trouble, *Ceaſe from man*; See that yee haue no *confidence*, no affiance in him, as though *againſt* God or *without* God he were able to *helpe you*. His *breath is in his noſtrils*; his ſoule, his vitall ſpirit, his life is but a blaſt, and is gone with a puffe. Then *where is his helpe?* Weake, fraile, and brittle *man*, wherein *is he to be accounted of?* Is he to be

accounted of for any thing that is in him? for his *actiuitie*, for his *dexteritie*, for his *valour*, for his *wisedome*, or the like? No: for if he be *gone*, all these are likewise vanished.

But may he not be accounted of for somewhat that is *about* him? for his *riches*, for his *munition*, and weapons of defence, for his *honour*, and the reputation he holdeth in the state wherein thou liuest? No, no. For what cares the *Almightie* for these? The *Psalmist* was not ill aduised, *Psal.* 146. 3. Where he thus aduiseth vs: *Put not your trust in* Princes, *nor in any sonne of* man, *in whom there is no helpe, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish.* See *man* here pictured and drawne forth in liuely colours: *Put not your trust in Princes*] not in *Princes*? Why? Is not their authoritie and pre-eminence here exceeding great? Yes. But *they are sonnes of men*] Well. Be it so. The *sonnes of men* are creatures not farre inferiour to the *Angels*. True. But *there is no helpe in them*] no helpe in them? Why so? *Their breath goeth forth*] They *dye*. What if they *dye*? Is there no place for them in Heauen among the starres? No, they *returne to their earth*] there to participate with rottennesse and corruption. What if corruption be in their flesh, may not their intendments and deuises be canonized and kept for eternitie? No, they may not. For *in that very day their thoughts perish*] their *thoughts* are as transitorie as their bodies, and come to nought. And therefore *put not your trust* in them; not *in Princes*, nor *in any son of man*.

Wherein then shall we put our trust? Euen *in the Lord our God*. To this trust in the *Lord*, we are inuited, *Psal.* 118. 8, 9. *It is better to trust in the* Lord *then to put confidence in* man. *It is better to trust in the* Lord, *then to put confidence in* Princes. Is one *better* then the other? Why, then both may be *good*, and it may be *good* to put confidence in man. Not so. You may not take the word *better* in this place to be so spoken. For if you put *any confidence in man*, you rob God of his glory; which to doe can neuer be *good*. I therefore thus expound the words: *It is better*] by infinite degrees, absolutely

abſolutely and ſimply better, *to truſt in the Lord*] to truſt ſtedfaſtly in him alone, *then to put any confidence*] any manner of truſt or confidence, *in man*] of what eſtate or dignity ſoeuer he be, though he be of the rancke of *Princes*, who haue all the power and authoritie in the world. Its euery way *better to truſt in the Lord*, then to truſt in ſuch, euer good to *truſt in the Lord*, but neuer good to truſt *in man*. Truſt we *in the Lord*, and bleſſed ſhall we be: but curſed is the man that *truſteth in man*, and *maketh fleſh his arme*; the *Lord* himſelfe hath ſaid it, *Ierem.* 17. 5.

Now therefore, O *Lord*, ſince thou haſt from hence taught vs, that from the ayd of man there is no ſafetie to be expected, neither from him, that is *of an expedite*, and *agile bodie*, nor from *the ſtrong man*, nor from *the mightie man*, nor from *the bow-man*, nor from *the ſwift of foote*, nor from *the horſeman*, nor from the *couragious among the mightie*, nor from any thing elſe that is *in* man, or *about* him, giue vs grace we beſeech thee, that in thee alone wee may place all our hope and confidence. In thee alone our God and Father of mercies doe we truſt: and doe thou according to the multitude of thy compaſſions looke vpon vs. Heare the ſupplications of vs thy poore ſeruants, liuing far, as baniſhed men in a ſauage Countrey. Protect, wee beſeech thee, and keepe our ſoules among the many dangers of this mortall life, and bring vs by the conduct of thy gracious fauour into that thy ſacred habitation, and ſeate of eternall glory. Grant this vnto vs, moſt deare Father, for thy beſt beloued Sonne Ieſus Chriſt his ſake.

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FINIS.

A Table of ſuch particulars as are contained in this Commentarie.

A

Abraham, his mild ſpeech to Lot. 29
Acceſſe to God. 347
No accident in God. 114
Adam, 287. 360
Adulterie, 148
Adulterers. 148
Naturall Affection. 28
Affliction. 254
Alexander the ſixth. 157
An Altar, of earth. 169
of ſtone. of Holocauſts. ibid.
There was but one Altar. 169
The Altar a tipe of Chriſt. 170
Popiſh Altars. 171
none ſuch in the Primitiue Church ibid.
Our Altar now, not materiall. 172
It is our heart. 177
The Ammonites, enemies to the people of God. 18
Excluded from that Church. 18
The Amorite 214
Deſtroied. ibid
Amorites, they were tale and ſtrong. 226
They were deſtroied. 236
Amos. 307
Amos, why he firſt prophecied againſt Forreine nations. 2. 47
Antam. 226
Antiochus. 149
Antonius Caracalla. ibid.
Arias. 344
Aſaphel. 343
Aſpaſia. 149
Aſſurance of our faith. 7.
Atalanta. 343
Atheiſts, denying God and his truth. 12

B

Men of Baſe eſtate comforted. 45
Beaſts worſhipped for Gods. 247
Beautie. 229
Behold. 322
Benefits, the order of Gods Benefits not.

Not observed. 242
We must remember Gods Benefits. 252
The Bible the greatest treasure. 54
The Bible must be had. ibid.
The Bible to be read. ibid.
Men Blaspheme God. 152
Gods name Blasphemed. 150
Our Bodies a sacrifice. 174
The goods of our Bodies, must be offered. ibid.
The Bond of bloud. 28
of christianity. ibid
The greatest Bond betweene men. ibid
A Broken spirit. 176
D. Bucknham. 89
The Buriall of the dead. 27

C

Cain. 360. 361
Camilla. 343
A Calumniator. 138
A Calumnie. ibid.
Carioth. 33
Cedars. 223
They grew high. ibid.
Ceriath. 33
We have beene Chastised of God. 42
Christ, our altar. 170
His benefits towards vs. ibid
His death and passion. ibid
A Christian in name. 106
A Christian who. ibid
The Church of God. 253
A Citie not safe against God by munition &c. 35
Consanguinitie. 27
Contempt. 64
Contempt of the law of the Lord. 67
Contempt may be a sinne and not. 65
Couetousnesse. 133
The causes of our Crosses is sinne. 60
Crueltie. 23. 133
Crueltie against the dead. 25
Crueltie displeaseth God. 23. 37

D

Darius. 98. 149
The naturall man in Darknesse. 86
Dauid chosen king. 230
Dauid George. 89
The Day of the Lord. 134. 371
Crueltie towards the Dead. 25
Buriall of the Dead. 27
Death of 4. sorts. 36
Death terrible. 37
Death considered in a double respect. 38
Death to be feared, of whom. 39
Death welcome to the penitent. 38. 40
Of three things no Definition. 112
The Denying of a contrary is somtime an affirmation. 70
All must once Die. 36. 37
Disobedience. 74. 77. 289. 292
Dispensations Popish. 155
Doggs thankfull. 207
Draw nigh to God. 347
A Drunkard. 182. 286
described. 182
Drunkennes: the effects of it. ibid &c.
Our Dwelling houses a blessing vnto vs. 35

E

Eagle: swifter then Eagles. 224
The Edomites descended from Abraham. 22
Egypt, 345. 250
Where situate. 245.
The Egyptians superstitious. 246
Their Gods. ibid.
Their crueltie. 251
The Israelites brought up from the land of Egypt. 244. 245
Eliab: Iesse his eldest sonne. 228
liked by Samuell. 229. 230
faire of countenance and of goodly stature. 229
refused. 230
No Escaping from God. 342
Etham. 255
No Euasion from God. 342
The cause of Euill is sinne. 60
Extortion. 133
God wholy an Eye. 105
The Eyes of the Lord, behold all things. 104

F

Faith: the power of it. 260
Assurance of our Faith 7
Perseuerance in our Faith. 8
Faithfull: their stedfastnesse and stabilitie. 368
Our first parents Fall. 10
The Famine of Ierusalem. 100
Fathers. 83
Our Fathers not simply to be followed in matters of religion. 92
The Papists follow their Fathers in religion. 93
Fire. 34. 97
No Fleeing from God. 342. 360
Flee to God. 346
The father of a Foole reioyceth not. 70
Fornication. 149 152
abstaine from fornication. 152
name not Fornication. ibid.
Fornication vnlawfull by the law of nature. 153.
Fornicators. 149
Freedome. 253
Fridericke the fourth. 94
Fruite. 237

G

Gentiles their calling. 254
Their Gods. 247
Giants. 234
Glorie only in the Lord. 231
God: his counsells. 238
all power is his. 239
the honour of victories is his. 239
is present euery where 344
seeth all things. 104. 345
is all in all in the ouerthrow of his enemies. 218
and in the vpholding his children. 218. 219
faithfull in his promises. 260
a present helpe. 261
What God is. 113
No accident in God. 114.
Gods attributes, negatiue. 113
Affirmatiue 114

God

God is vnpartiall. 103
Goods externall we must offer vp in sacrifice. 173
Goods of the body must be offered. 174
Goods of the mind to be offered. 176
Goods vnlawfully gotten, not fit to be employed in Gods seruice. 200
nor in the seruice of Idols. ibid.
The Gospell of Christ. 272
its the word of saluation. ibid
the doctrine of peace. ibid
the doctrine of good things. 275
Great personages punished by God. 44
Grubenheimer. 88

H

Haile. 295
Hanani. 308
Hearers of the word, must be attentiue. 16, 50
A faithfull Heart. 178
Our Hearts must not be set on the outward things of this world. 45
Heauen. 139
Hell. 210
Hercules: the print of his foot. 227
A Horse a vaine thing. 366
A Horse described. 365
The Horseman 364
Hyperbole. 224. 225

I

K. Iames. 94.
Idoles. 80
Idolaters: Its a blessing to be freed from them. 249
Iehouah. 5. 49. 112
Ieremie. 307
Iewes: their captiuitie. 98
their returne from captiuitie, ibid
The Iewes a stifnecked people. 83
The destruction of the Iewes foretold. 97
Ierusalem. ibid. 107
had faire appellations. 99. 107
Afflicted with famine. 100
The destruction of Ierusalem. 101. 102
the desolation foretold. 100
Impiety taken for Impiety by God whereseoeuer he findeth it, 104
Like Impieties like punishment 105
Incest. 148
Incestuous persons. ibid,
Incestuous mariages. 149. 155
Incestuous mariages among the heathen, 149
Incontinen 153
Iohn of Leyden. 88
Iohn the thirteenth. 156
Iohn the three and twentieth. 157
Iohannes de Casa. ibid.
Ionah. 360. 362
Iphictus. 343
Israel. 150
their sinnes, 161
their prerogatiues. 150
Israels vnthankfulnesse, 207. 209
The people of Israel: their number when they went out of Egypt. 254
Iudah. 55, 80. 111
The kingdome of Iudah. 55. 97

Iudas.
Iudges admonished.
Iudgement beginneth with Gods children.
The Iudgement of God exercised upon great ones. 44
The last Iudgement. 296
Iulia. 149
Gods Iustice goeth on slowly. 62
Iustices admonished. 195

K

Kerioth. 33
Kinred. 29, 148

L

The Law of the Lord. 66
The Law of the Lord not to be contemned. 67
It surpasseth all other Lawes. 66
A Lie in words. 81
in manners. ibid
in things. ibid
Lies. 81
in the worship of God, ibid
of two sorts, ibid
in commerce with men of three sorts. ibid
An exhortation to Loue. 30
The prayses of christian Loue. ibid
Lying downe at meat. 162
Lyons thankefull. 208
stronger then Lyons. 234
Carnall Lusts. 159
Fleshly Lusts. ibid

M

Magistrats. 195
their dutie. ibid
Man should be curteous. 24
Men of two sorts. 39
Martirdome. 174
in peace. ibid.
Martin of Polonia. 171
Meanes vsed by God. 238
Ministers of the Gospell 272
Their dutie. 276, 286
The Ministerie of the word. 271
Micaiah. 308
Mirraim, 246
Moab. 18. 32. 36
The Moabites: 22
there inhumanitie. 19
their pride, ibid,
their crueltie. 22
A cruel Mother. 101
Munition. 35

N

Naked. 370
The Names of God. 4. 114
how prophaned. 146
how sanctified. 147
Nazarene. 268
Nazarites. ibid,
their law. 270, 284
Nazirites. 268
Nazirites. 268

O

Obedience. 76
Obedience better then sacrifice. 73. 74

Obedience to the commandements of the Lord 73
Og K. of Bashan. 226. 236
height and strength. 226
his bedsteed. 227
Oke, strong as the Okes, 225
Oppression, 133, 187. 188
vnlawfull. ibid,
Oppressions of this age. 187, 188
Oppressours hated, 194
Oppressors of the poore God seeth, 197
One poore man may not oppresse another. ibid
The Order of Gods benefits inverted. 242
Orion. 343

P

Paine the companion of a fault. 105
A Painter of Prussia. 88
The Paradise of Heauen. 139
The Patience of God. 21, 42, 45. 61
Paulus the third. 157
Taking of Pannes. 165
We enioy Peace. 45
Perseuerance in faith. 8
Persons. 103
Persons not respected by God, ibid
Pharaoh, 366
Pius the third. 157
Pledges. 165
A Poore mans Pledge not to be taken, 166
Poore: God pleadeth their cause. 130. 135
doe good to them, 138
they will cary thee to heauen, 139
For the Poore oppressed consolation, 135
The Poore not to be turned out of his way, 138
The Poore that are wicked, 136
Popes wicked. 156
incestuous, ibid
Popes dispensations, 155
Powder treason. 219
Promises of God. 260
Preachers, must deliuer the word of God, 15, 50
God Present euery where.
Prophets, 265, 303
how instructed. 266
True Prophets two sorts, 306
False Prophets two sorts, 305
Lying Prophets. 303
Punishment followeth wickednes. 103

R

To Raise vp. 264
Rechabites, 76
Rehoboam. 56
Repent. 46
Repentance. 46, 78, 202
Restitution. 201
The Rider. 364
Roote. 235

S

Sacrifices vnder the law. 172
of two sorts. 172
Propiciatorie, Expiatorie, or Satisfactorie. 172
Eucharisticall or gratulatorie. 172

Eucharisticall of three sorts. 173
Euangelicall. 177
The Sacrifices of God. 176
Gods Sacrifice must be the fattest. 175
Salmanasser. 372
Saul. 288
Saul: a good man of person. 228
reiected by the Lord. ibid.
God the author of Holy Scriptures. 14
50
Speaketh in the Scriptures 13
The holy Scriptures of no priuate motion. 13
The Scriptures vilified by Papists. 14
51. magnified. 54. 55
Easie. 90
had free passage in old time. ibid
diuersly resembled. 91
In the Scriptures Christians generally had knowledge. 94
The red Sea. 255
Sheepe in England cruel. 193
A Shouting. 40
Shur, 255
Sihon K. of the Amorites. 236
Sinne a greiuous burden. 1
punished by God in the Angels. 21
The cause of our crosses. 60
to be punished. 104
resembled. 106
the effects of it. 124
Grieuous Sinnes, haue grieuous punishments. 62
Elee from Sinne. 106
God will punish Sinne, in his deerest children. 107
is a part of Gods iustice, to punish Sinne. 108
The filthinesse of Sinne. 150
An exhortation against Sinne. 60
Our Sinnes presse into Gods presence. 42
God punisheth for one Sinne. 62
Euery Sinne is to be punished. ibid
Our state of Sinne and death. 10
Sinnes procure Gods wrath. 20
Sinnes hated of God. 20.59
Sixtus the fourth. 157
Sobrietie. 286
Sonnes. 265
The eldest Sonnes prerogatiue. 14. 13
Σοφγη. 28
The Spanish inuasion. 298
Stand before the Lord. 363
Stature. 233
Our States of regeneration and election. 11
Stratonice. 149
Stwes in Rome. 157
patronised. ibid
confuted. 158
Swift of foote. 359

T

Testament. the Old. 53
the New. ibid.
Thankefulnesse in doggs. 207
in Lyons 208
An exhortation to Thankefulnes. 211
Three and foure Transgressions. 57. 116
Thunder. 295
Tiglath Pileser. 372
The Translations of the Scriptures in-

to vulgar tongues, withstood by Papists. 88
their exceptions. ibid.
Treasures of wickednes, profit not. 71
God is True, 6
We must strive to be True, as God is True. 11
Trust not in wealth nor in any worldly helpe. 220
Trust not in externall helps. 367
Trust in the Lord. 368. 374
Trust not in man. 373
Trumpets used in warre. 40. 41
God is Truth in himselfe, in his words and in his workes. 6
We must be thankefull to God for our knowledge of the Truth. 8
We must strive to represent God in Truth. 10. 12
A Tumult. 40
An exhortation to Turne to the Lord 46
Tydeus. 234
Tyrannie. 253

V

The execution of Vengeance proper to the Lord. 33.
Victories. 239
Vilages depopulated. 193
Vnthankefulnesse. 205. 211
Odious before God. 205. 211
forbidden. 206
reprehended. ibid.
punished. 209
Usurie. 133

W

To walke. 84
how we are to walke. 249
The Water, 296
Warre the executioner of Gods vengeance, 41
A Way taken properly & figuratively 137
Wealth: trust not in it. 220
The wicked man, 235
Wildernesse of Etham. 254
of Shur. 256
The Winde. 297
Wine allowed, 181
to be avoided, 184
forbidden to the Nazirites, 285
to Priests, 286
to Kings. 285
Wine given to the condemned, 186
of the condemned, ibid
The abuse of Wine. 181
A Woman of Munster. 88
An english Woman. 89
The Word of God praised, 16, 272
magnified, 54, 55
not to be declined from, 85
to be embraced with diligence, 87
compared to a lampe or light, 86
We must be thankefull for having the Word of God. 87
The Church of Rome with-holds the Word of God. ibid,
The Workes of God internall and externall. 7

Z

Zacheus, 201, 232
Zedechiah K. of Iudah. 97.

FINIS.

A Commentary OR EXPOSITION VPON THE THIRD Chapter of the Prophecie of AMOS.

Deliuered

In XVII. Sermons in the Parish Church of MEYSEY-HAMPTON in the Diocesse of *Gloceſter*.

BY

SEBASTIAN BENEFIELD
Doctor of Diuinitie.

2 COR. 12. 14.
I ſeeke not yours, but you.

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